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ABSTRACT

This resource book provides 26 learning activities with background materials for teaching about the Enlightenment. Topics include: (1) "What Was the Enlightenment?"; (2) "An Introduction to the Philosophes"; (3) "Was the Enlightenment a Revolt Against Rationalism?"; (4) "Were the Philosophes Democrats? A Comparison of the 'Enlightened' Ideas of Voltaire and Rousseau on Democracy and Equality"; (5) "What is the Significance of the Term Enlightenment in the Context of the 18th Century?"; (6) "Were the Philosophes Atheists?"; (7) "How was French Society Portrayed in the 'Encyclopedie?'"; (8) "Were the Philosophes True Philosophers, or Illogical Extremists?"; (9) "Did the French Philosophes Inspire the French Revolution?"; (10) "The Salon' as a Center for Enlightenment in the 18th Century"; (11) "Reader's Theater on the Salon'"; (12) "How Important Were the Periodicals and Coffeehouses to the Enlightenment?"; (13) "How Did the Enlightenment Account for the Existence of Evil Governed by a Benevolent God?"; (14) "How Did the Enlightenment View the Role of Women?"; (15) "Were the Enlightened Despots Enlightened?"; (16) "What Were Montesquieu's Views on Government?"; (17) "What Are the Democratic and Totalitarian Implications in Jean Jacques Rousseau's 'The Social Contract and Discourses?'"; (18) "What Influence Did the Enlightenment Have on Citizen Rights for Men and Women during the French Revolution?"; (19) "Is There a Relationship between Enlightenment Ideals and Architecture?"; (20) "What Enlightenment Themes Were Reflected in Eighteenth Century Poetic Form?"; (21) "How Did the 'Salon' Serve as a Forum for Political Ideas?"; (22) "Did the European Enlightenment Influence the American Revolution?"; (23) "How Did the Philosophes of the Enlightenment Address the Issue of Slavery?"; (24) "How Did Immanuel Kant Influence Ralph Waldo Emerson?"; (25) "Can Thomas Jefferson Be Considered a Product of the Enlightenment?"; and (26) "Was There a Russian Enlightenment?" (EH)

ED 406 276

Learning Activities

for

The Enlightenment Revisited

SO027048

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1992 Summer Institute at
California State University, Long Beach

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Learning Activities

for

The Enlightment Revisited:

Sources & Interpretations

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1992 Summer Institute at
California State University, Long Beach

Funded by the National Endowment for the Humanities

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Professors William Weber of California State University, Long Beach, served as Project Co-director and content specialist; Professor Clorinda Donato, from California State University, Long Beach, served as content specialist; and Professor Donald Schwartz of California State University, Long Beach served as Project Co-director and administrator.

We are indebted to Jennifer Forster for her clerical assistance and editorial contribution, and to Sharon Olson, whose technical skills was essential to the production of this document. The learning activities contained in this resource book reflect the creativity and scholarship of the twenty-eight teachers who attended the institute.

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LEARNING ACTIVITY 1

TOPIC: What was the Enlightenment?

BACKGROUND INFORMATION:

Many historians refer to 18th century western civilization as an "Age of Enlightenment." The German philosopher Immanuel Kant described the Enlightenment as "man's emergence from his nonage" (intellectual immaturity when a person is afraid to use his/her intelligence to think things through logically without the guidance of authority). Kant offered as the motto of the Enlightenment — "*Sapere aude*" — "Dare to know."

The Enlightenment philosophes, the 18th century intellectuals, passionately embraced "Dare to know," openly disdained organized Christianity as the major cause of Europe's long nonage, and espoused scientific inquiry about the natural world as a means to unfetter mens' minds from the chains of superstition and ignorance. They looked to other civilizations such as the Chinese for examples of societies with enlightened governments free from theological control. The philosophes passionately believed in *freedom*: freedom to reason, freedom from blind cruelty and arbitrary treatment from despotic governments, freedom of speech and the press, freedom to live one's life unfettered by orthodoxy, either secular or religious, and freedom from the superstitious fears of an unenlightened past.

OBJECTIVES: Students will be able to:

1. define Enlightenment, philosophe, and values
2. describe the values of Enlightenment philosophes
3. analyze the meaning of "Dare to know"
4. describe how the age of Enlightenment was similar and/or different from other historical ages

INSTRUCTIONAL STRATEGIES:

1. Write the following exercise on the chalkboard at the beginning of the lesson: In one or two sentences each, describe some of the similarities and/or differences between the Enlightenment and the Classical Era, the Medieval Era, and the Renaissance.
2. Ask the following questions:
   a. From what you have read about the Enlightenment, how is it different from the other eras?
   b. How are they similar?
3. Distribute handouts 1.1 -1.3. Have a student read aloud the introduction, and complete handout 1.1.
4. Have students read their answers aloud. As the correct answers are elicited, list them on the chalkboard and have students copy it into their notebooks.
5. Students will read and complete handout 1.4.

SUMMARY:

Have students answer the following final summary question: If you were a philosophe during the Age of Enlightenment, what are the things that would be most important to you? Why?

APPLICATION:

For homework, have students write a short essay describing how the values of today (as expressed by the items you chose to include in YOUR capsule) are different or similar to the values of the people of the Enlightenment (as expressed by the items THEY choose to include in their time capsule).

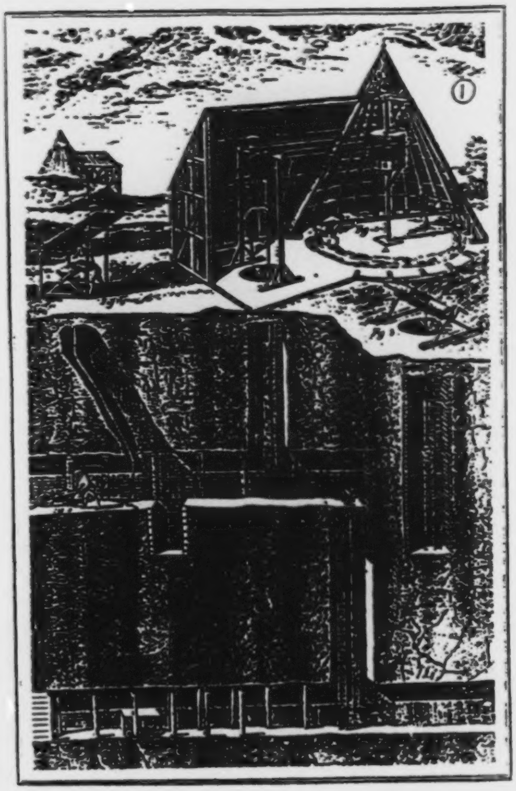
Submitted by Edward Pinsky

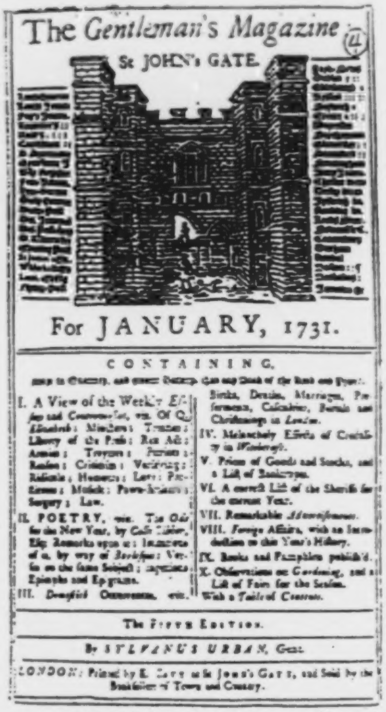
HANDOUT 1.1

Suppose that workmen digging under the foundation of our school discovered a metal box buried in 1760 by people from the Age of Enlightenment. Inside the metal time capsule were the pictures of 8 items that those people felt best represented the values of the Enlightenment. Study each picture (handouts 1.2 - 1.3). Then, for each picture in the time capsule, describe why you think the people of the Enlightenment put that particular picture in the capsule. What were the people of the Enlightenment trying to tell us about their beliefs and values?

Picture Number	The beliefs and/or values expressed by this picture are:
#1 (The model mine)	
#2 (Microscopes and other scientific equipment)	
#3 (Chinese style vase)	
#4 (The magazine)	
#5 (The model prison design)	
#6 (Dance instructions)	
#7 (The model plow)	
#8 (Surgery)	

HANDOUT 1.2





The *Gentleman's Magazine*

St JOHN's GATE.

For JANUARY, 1731.

CONTAINING,

(more in Quantity, and greater Variety, than any Book of the Kind and Price.)

I. A View of the Weekly *Essays and Controversies*, viz. Of Q. *Elizabeth*; Ministers; Treaties; Liberty of the Press; Riot Act; Armies; Treason; Patriots; Reason; Criticism; Versifying; Ridicule; Humour; Love; Pedantry; Musick; Pawn-brokers; Surgery; Law.

II. POETRY, viz. The *Ode* for the New Year, by *Colly Cibber*, Esq; Remarks upon it; Imitations of it, by way of *Burlesque*; Verses on the same Subject; ingenious Epitaphs and Epigrams.

III. *Domestick* Occurrences, viz. Births, Deaths, Marriages, Preferments, Casualties, Burials and Christenings in *London*.

IV. Melancholy Effects of Credulity in *Witchcraft*.

V. Prices of Goods and Stocks, and a List of Bankrupts.

VI. A correct List of the Sheriffs for the current Year.

VII. Remarkable *Advertisements*.

VIII. *Foreign* Affairs, with an Introduction to this Year's History.

IX. Books and Pamphlets publish'd.

X. Observations on *Gardening*, and a List of Fairs for the Season.

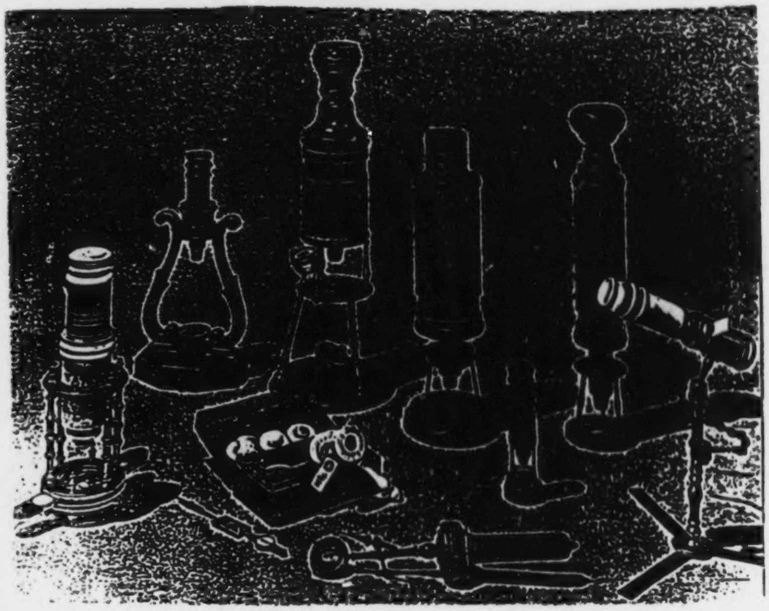
With a *Table of Contents*.

The FIFTH EDITION.

By SYLVANUS URBAN, Gent.

LONDON: Printed by E. CAVE at St JOHN's GATE, and Sold by the Booksellers of Town and Country.

EARLY PERIODICALS *had something for everyone: subject matter ranged from politics to witchcraft. In the publication above, Samuel Johnson sometimes reported Parliamentary debates (which was forbidden) as "speeches in the Great Senate of Lilliput."*



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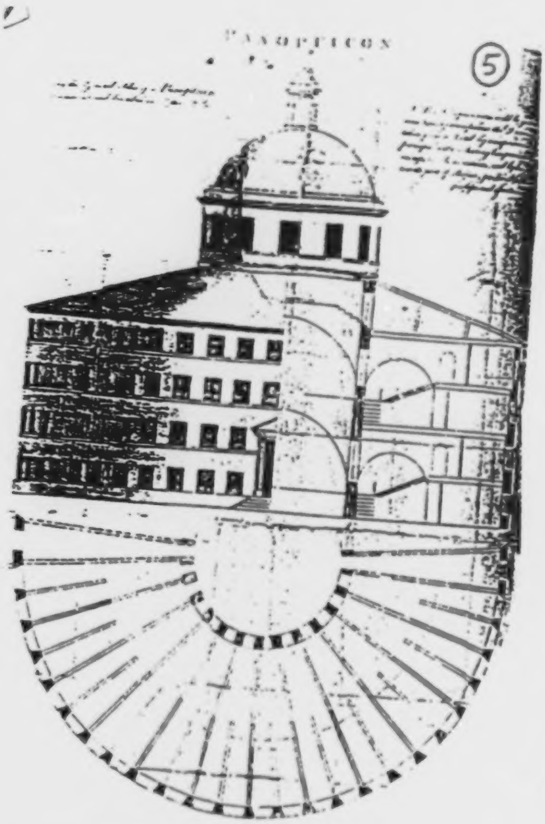
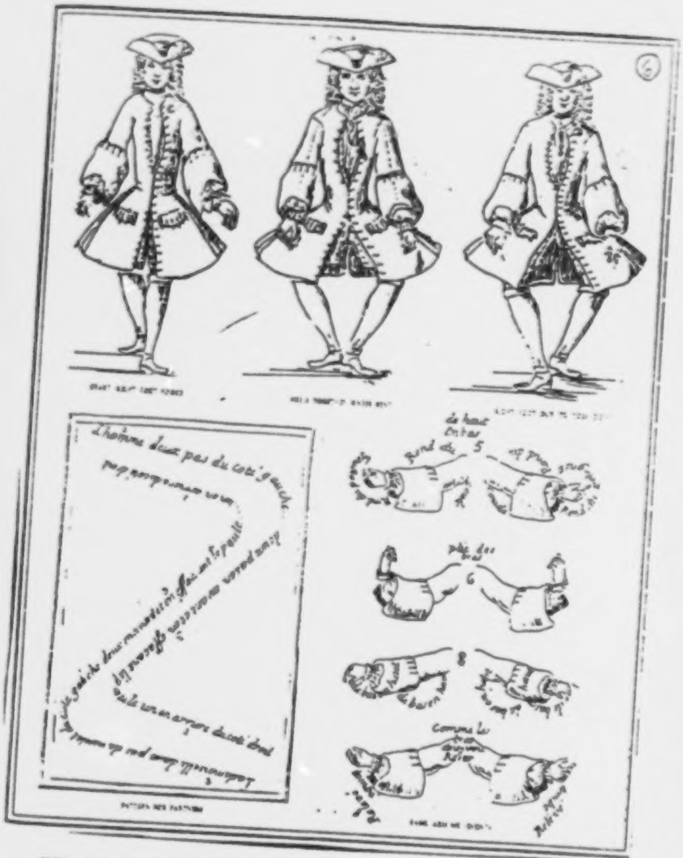
HANDOUT 1.3


PANOPTICON
⑤

A MODEL PRISON called the Panopticon was designed by reformer Jeremy Bentham "to grind rogues honest and idle men industrious." It was never built, but its circular concept, in which a central guard could supervise all outside cells, influenced prison architecture.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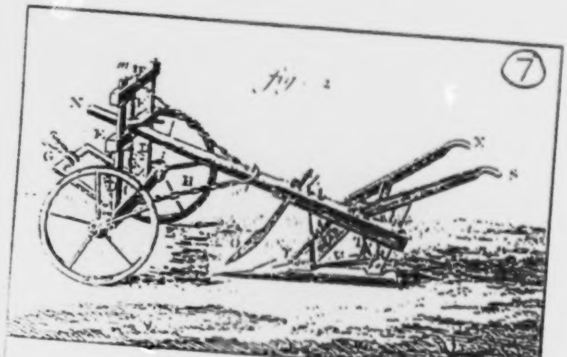
L'homme deux pas du coté gauche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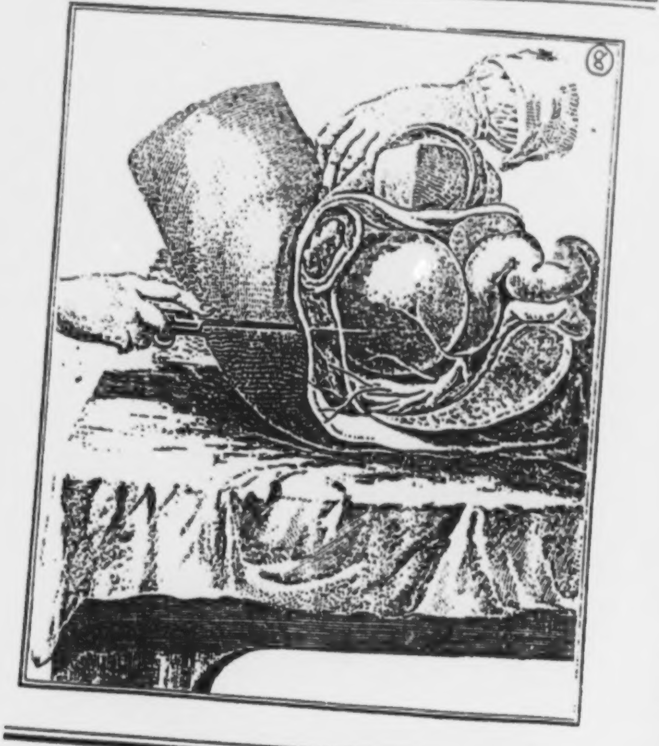

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HANDOUT 1.4

List eight items you would choose to put in a time capsule if you wanted to show a future generation what was important to the present age. Also tell why you chose each of these eight particular items for your time capsule.

ITEM TO GO INTO THE TIME CAPSULE	WHY YOU INCLUDED THIS ITEM
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	

LEARNING ACTIVITY 2

TOPIC: An introduction to the philosophes

BACKGROUND INFORMATION:

In an introductory course on philosophy for high school seniors, students learn that everyone has a nascent philosophy, but it is frequently unexamined, poorly articulated, and commonly inconsistent. Students attempt to construct a philosophic system, therefore, which defines what is real (an ontology), what is good (an axiology), and how we know (an epistemology). They also consider whether universal patterns exist (metaphysics) and how beauty may be defined (aesthetics). By reading samples of the work of selected philosophers, students learn how to identify these categories and some ways in which they have been explored.

Teachers may easily adapt this activity for courses in World or European history, by altering the categories which students compare among the philosophes.

OBJECTIVES: Students will:

1. identify important beliefs of Enlightenment writers, based on their reading of primary sources.
2. categorize these beliefs into concepts of ontology, axiology, epistemology, and either metaphysics or aesthetics.
3. construct and design a crest which incorporates these concepts.
4. correlate their own philosophical values into the crest.

INSTRUCTIONAL STRATEGIES:

1. Use a light bulb held above a student's head, or a sketch of one, to accompany the question: what is Enlightenment? Ask one student to record answers from students. Using this master list, discuss whether we live in an "Enlightened" age and compare it to previous epochs which have been studied earlier in the course.
2. Have students read selections of writings of Enlightenment philosophes (handouts 2.1 - 2.2), distributed by the instructor. These may be read for homework, or divided among groups of students in class, or both. It contains five readings.
3. Have students identify six philosophical principles represented in their readings. They may develop lists individually or by consultation in groups. They should consider questions such as: what is real? what is good/bad? how do we know anything or learn anything? where does a person fit into the universal design? is God defined? how should people treat each other? what is the ideal government? what is most beautiful? or others that the teacher deems important.
4. Have students design a crest, using the outline form distributed by the instructor (handout 2.3).
5. Have students compare their designs and discuss their rationales for their choices of representations of key philosophical principles.
6. Working in small groups, students construct their crest of the philosophes, using art materials, construction paper, tin-and-gold foil, colored markers, and stencils.
7. Students add one principle or value which they agree to personally endorse from Enlightenment philosophical writings, by adding a motto or maxim to accompany the crest (handout 2.4).

SUMMARY:

Have students fill out the job application (handout 2.5).

APPLICATION:

Students should reconsider the opening question: what is the Enlightnement? In light of this learning activity, the debt we recognize to the Enlightenment writers may be examined, as well as whether they are still capable of offering a useful philosophic prescription for our time.

Submitted by Richard Celio

HANDOUT 2.1

Definition of a *Philosophe*

[FROM *La Grande Encyclopédie*]

Attributed to
CÉSAR CHESNEAU DUMARSAIS

1778

Reason is to the philosopher what grace is to the Christian.

Grace causes the Christian to act, reason the philosopher.

Other men are carried away by their passions, their actions not being preceded by reflection: these are the men who walk in darkness. On the other hand, the philosopher, even in his passions, acts only after reflection; he walks in the dark, but by a torch.

The philosopher forms his principles from an infinity of particular observations. Most people adopt principles without thinking of the observations that have produced them: they believe that maxims exist, so to speak, by themselves. But the philosopher takes maxims from their source; he examines their origin; he knows their proper value, and he makes use of them only in so far as they suit him.

Truth is not for the philosopher a mistress who corrupts his imagination and whom he believes is to be found everywhere; he contents himself with being able to unravel it where he can perceive it. He does not confound it with probability; he takes for true what is true, for false what is false, for doubtful what is doubtful, and for probable what is only probable. He does more, and here you have a great perfection of the philosopher: when he has no reason by which to judge, he knows how to live in suspension of judgment. . . .

The philosophic spirit is, then, a spirit of observation and exactness, which relates everything to true principles; but the philosopher does not cultivate the mind alone, he carries his attention and needs further. . . .

Our philosopher does not believe in exiling himself from this world, he does not believe that he is in enemy country; he wishes to enjoy with wise economy the goods which nature offers him; he wishes to find pleasure with others, and in order to find it, he must make it: thus he tries to be agreeable to those with whom chance and his choice have thrown him, and at the same time he finds what is agreeable to him. He is an honest man who wishes to please and to make himself useful.

The sentiments of probity enter as much into the mechanical constitution of the philosopher as the illumination of the mind. The more you find reason in a man, the more you find in him probity. On the other hand, where fanaticism and superstition reign, there reign the passions and anger. The temperament of the philosopher is to act according to the spirit of order or reason; as he loves society extremely, it is more important to him than to other men to bend every effort to produce only effects conformable to the idea of the honest man. . . .

This love of society, so essential to the philosopher, makes us see how very true was the remark of Marcus Aurelius: "How happy will the people be when kings are philosophers or philosophers are kings!"

"The Encyclopedia," in *Main Currents of Western Thought*, ed. Franklin Le Van Baumer (New York: Alfred A. Knopf, Inc., 1952).

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HANDOUT 2.2

Philosophe: Philosopher

Voltaire, Philosophical Dictionary

Philosopher, *lover of wisdom*, that is, *of truth*. All philosophers have had this double character: there is none in antiquity who has not given men examples of virtue and lessons in moral truth. They may all have been wrong about natural philosophy, but this is so little needed for the conduct of life that the philosophers could dispense with it. Centuries were needed to know a part of the laws of nature. A day is enough for a wise man to know the duties of man.

The philosopher is not an enthusiast, he does not set himself up as a prophet, he does not claim to be inspired by the gods.

There have been closet philosophers in France; and all, except Montaigne, were persecuted. It seems to me that it is the final degree of the malignity of our nature that we seek to oppress the very philosophers who want to correct it.

I can readily understand that the fanatics of one sect should slaughter the enthusiasts of another, that the Franciscans hate the Dominicans, and that a bad artist conspires to ruin one who surpasses him. But that the life of Descartes should have been obliged to flee to Holland to escape the fury of the ignorant, that Gassendi should several times have been forced to retire to Digne, far from the calumnies of Paris: that is the eternal obloquy of a nation.

We know that philosophers have always been persecuted by fanatics; but is it possible that writers should dabble in this, and themselves sharpen against their brethren the arms that pierce them one after another?

Wretched writers! is it for you to become informers? Consider whether the Romans ever had a Garasse, a Chaumeix, a Hayer, who accused a Lucretius, a Posidonius, a Varro, a Pliny.

To be a hypocrite, how vile! but to be a hypocrite and wicked, how horrible! There were never any hypocrites in ancient Rome, which regarded us as a small section of its subjects. There were scoundrels, I admit, but not religious hypocrites, who are the most cowardly and the most cruel of all. Why is there none in England, and how is it that there are still some in France? Freethinkers, it will be easy for you to resolve this problem.[1]

THE TENTH STAGE

The Future Progress of the Human Mind

Jean Antoine - de Condorcet

If man can, with almost complete assurance, predict phenomena when he knows their laws, and if, even when he does not, he can still, with great expectation of success, forecast the future on the basis of his experience of the past, why, then, should it be regarded as a fantastic undertaking to sketch, with some pretence to truth, the future destiny of man on the basis of his history? The sole foundation for belief in the natural sciences is this idea, that the general laws directing the phenomena of the universe, known or unknown, are necessary and constant. Why should this principle be any less true for the development of the intellectual and moral faculties of man than for the other operations of nature? Since beliefs founded on past experience of like conditions provide the only rule of conduct for the wisest of men, why should the philosopher be forbidden to base his conjectures on these same foundations, so long as he does not attribute to them a certainty superior to that warranted by the number, the constancy, and the accuracy of his observations?

Our hopes for the future condition of the human race can be subsumed under three important heads: the abolition of inequality between nations, the progress of equality within each nation, and the true perfection of mankind. Will all nations one day attain that state of civilization which the most enlightened, the freest and the least burdened by prejudices, such as the French and the Anglo-Americans, have attained already? Will the vast gulf that separates these peoples from the slavery of nations under the rule of monarchs, from the barbarism of African tribes, from the ignorance of savages, little by little disappear?

Is the human race to better itself, either by discoveries in the sciences and the arts, and so in the means to individual welfare and general prosperity; or by progress in the principles of conduct or practical morality; or by a true perfection of the intellectual, moral, or physical faculties of man, an improvement which may result from a perfection either of the instruments used to heighten the intensity of these faculties and to direct their use or of the natural constitution of man?

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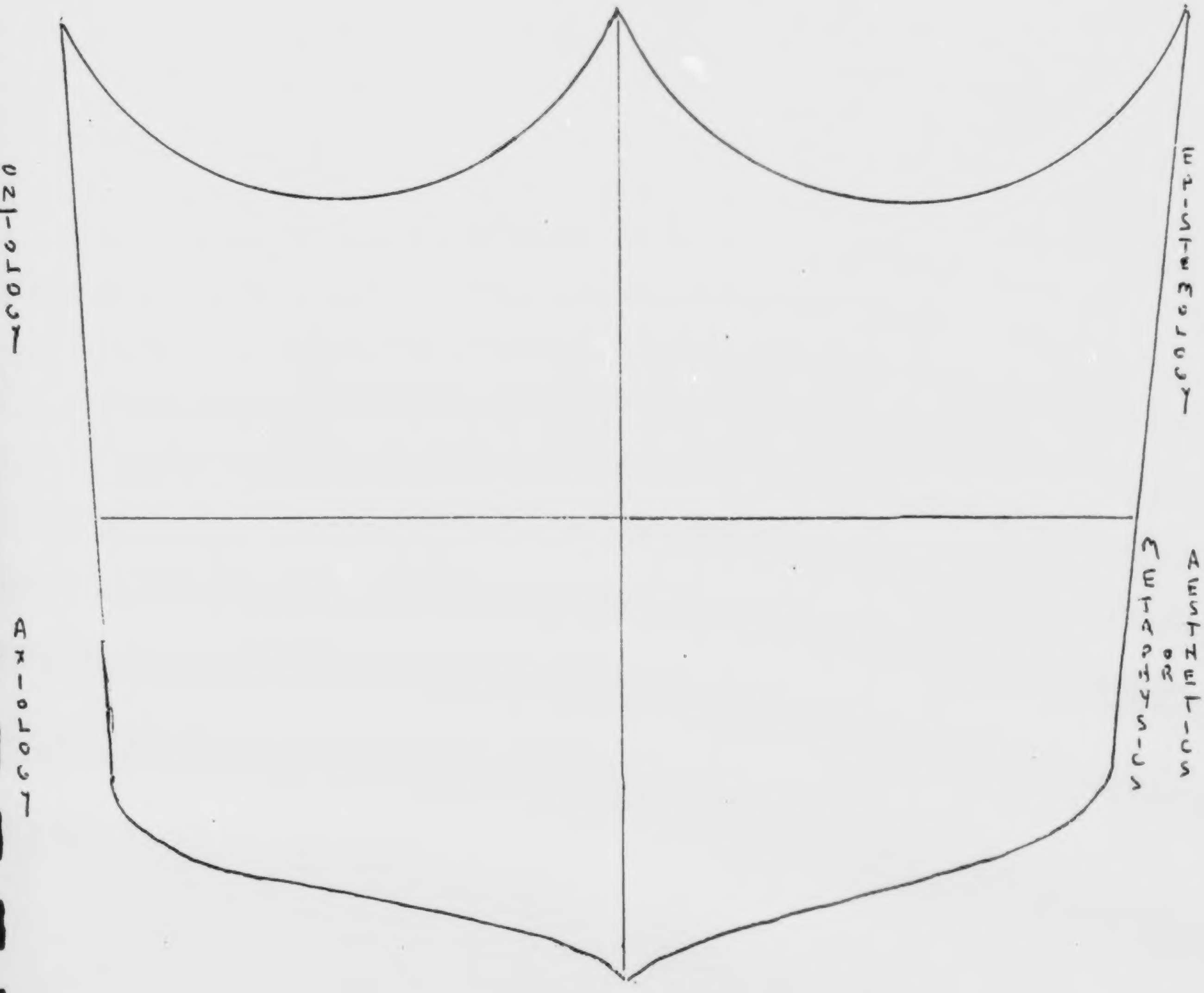
HANDOUT 2.3

Directions: Use this outline to design your own CREST OF THE PHILOSOPHES. Use picture symbols to represent their ideas. Feel free to make up your own design or to include additional categories but don't forget the basic categories described here.


ONTOLOGY
EPISTEMOLOGY
AXIOLOGY
METAPHYSICS OR AESTHETICS

HANDOUT 2.4

A Motto (Maxim) for the Philosophes

Directions: On this banner design, write a statement which sums up you own beliefs about the philosophes' ideas. Feel free to create your own design.

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HANDOUT 2.5

APPLICATION FOR EMPLOYMENT

POSITION: PHILOSOPHE

NAME____ AGE___ SEX___

EDUCATIONAL BACKGROUND (Please include any learning experiences which help to qualify you for the job):

PRIOR EXPERIENCE (Include jobs or activities which help to qualify you for this job):

QUALIFICATIONS (In what ways do you qualify as a philosophe?):

REFERENCE (Include a statement from one person in this class who can comment on your potential to be a philosophe):

SALARY REQUIREMENTS (Include a minimum and maximum annual salary)

Minimum_________ Maximum__________

LEARNING ACTIVITY 3

TOPIC: Was the Enlightenment a revolt against rationalism?

BACKGROUND INFORMATION:

The Enlightenment is commonly referred to as the Age of Reason, a time when philosophers and writers applied rationality to the model of an orderly, mechanistic universe. The philosophes made frequent references to reason as the guidepost to human understanding. Some scholars, however, challenge this notion. Peter Gay, for example, argues that the Enlightenment represented a revolt against the cartesian tradition of systematic rationalism, that inquiry and reason could solve the mysteries and challenges of their world.

OBJECTIVES: Students will be able to

1. determine whether the Age of Reason is an appropriate label for the period of the Enlightenment;
2. compare empirical conclusions with subjective conclusions;
3. discern subjective statements from objective statements.

INSTRUCTIONAL STRATEGIES:

1. Teacher will distribute handout 3.1 and have students answer the following questions:
   a. How did each of the authors define reason?
   b. Would these 'enlightened' thinkers agree with Gay's assessment of the Enlightenment as a revolt against rationalism? Explain.

2. Teacher will inform students that Immanuel Kant, in the preface of his *Critique of Pure Reason*, pointed out that speculative questions when applied persistently to a topic, would eventually lead to questions which human reason and experience cannot answer. Kant saw that human reason is also limited by the fact that in pursuing more answers, more questions are raised, so that "its works forever remains incomplete."

3. Teacher will have students read handout 3.2 and answer the following questions:
   a. Why did Hume believe that we can know the purpose of creating a house but not understand the purpose of creating the universe?
   b. How do Hume's limits on human reason differ from Kant's? How would the philosophers quoted on handouts 3.1 and 3.2 respond to this statement: "scientists can never know the truth"?
   c. Every conclusion reached by reasoning leads to at least one more question. Therefore there are more questions to be answered today than ever before. Does this mean we know less today than ever before? Why or why not?

Submitted by Evelyn Coppola, David Dore, Roger Gold, Sharon Moran, John Shedd and Claire Tilton.

HANDOUT 3.1

"The enlightenment requires nothing but freedom — and the most innocent of all that may be called "freedom": freedom to make public use of one's reason in all matters. . . . "

— Immanuel Kant, *What Is Enlightenment?*

"We have for quite some time needed a reasoning age when men would no longer seek the rules in classical authors but in nature, when men would be conscious of what is false and true about so many arbitrary treatises on aesthetics; . . ."

— Denis Diderot, "Encyclopedie"

". . . all the intellectual activities of man, however different they may be in their aims, their methods, or the qualities of mind they exact, have combined to further the progress of human reason."

— Condorcet, "Sketch of the Progress of the Human Mind"

"The toleration of those who hold different opinions on matters of religion is so agreeable to the Gospel and to reason, that it seems monstrous for men to be blind in so clear a light."

— John Locke, "A Letter on Toleration"

". . .though a person exempt from prejudices seems in his outward circumstances to have little advantage over others, the cultivating of his reason will be the chief study of his life . . .

— John Toland, "The Origin and Force of Prejudices"

HANDOUT 3.2

"Questions occur, concerning the *Nature* of that divine being; his attributes, his decrees, his plan of Providence. These have been always subjected to the disputations of men: concerning these, human reason has not reached any certain determination. But these are topics so interesting, that we cannot restrain our restless enquiry with regard to them. . . ."

"Let us become thoroughly sensible of the weakness, blindness, and narrow limits of human reason: let us duly consider its uncertainty and endless contradictions, even in subjects of common life and practice. . . . If we see a house . . . we conclude, with the greatest certainty, that it had an architect or builder

. . . But surely, you will not affirm that the universe bears such a resemblance to a house, that we can with the same certainty infer a similar cause. . . ."

— David Hume, *Dialogues Concerning Natural Religion*

LEARNING ACTIVITY 4

TOPIC: Were the philosophes democrats? A Comparison of the "enlightened" ideas of Voltaire and Rousseau on Democracy and Equality

BACKGROUND INFORMATION:

In 1750, at a time when the French government was neither democratic nor concerned about democracy and equality, Voltaire wrote much about these two subjects. Twelve years later, in 1762, Rousseau, in his famous book, *An Inquiry Into the Nature of The Social Contract*, outlined his plan for men to govern themselves. Voltaire's criticism and Rousseau's plan were philosophic topics widely discussed and debated.

OBJECTIVES: Students will be able to:

1. define philosophe
2. define enlightened
3. identify and evaluate Voltaire's ideas on democracy and equality
4. identify and evaluate Rousseau's ideas on democracy and equality

INSTRUCTIONAL STRATEGIES:

1. Have students read "The Age of Enlightenment" from the textbook, *A History of a Modern World*, R.R. Palmer & Joel Colton.
2. Students will submit a one page paper defining and describing the characteristics of the Enlightenment based on the assigned reading from the textbook.
3. Distribute handouts 4.1 and 4.2.
4. Divide the students into two groups. Group I will discuss and prepare to present an analysis of Voltaire's writings based on the questions that follow. Group II will do the same for the questions about Rousseau's ideas.

Group I: Voltaire

a. According to Voltaire, what will lead men straight to calumny, rapine, assassination, poisoning, and the devastation of one's neighbor's lands?
b. Do you agree with Voltaire that it is nature that makes mountain-dwelling republicans savage and ferocious?
c. Explain Voltaire's use of the Turkish fable of the dragon with many heads to explain his belief that it is a very difficult business to govern men.
d. Why does Voltaire emphasize that all men are equal in the enjoyment of their natural faculties?
e. How does Voltaire define the real misfortune of men?
f. Do you agree with Voltaire that it is impossible for men to exist without social classes?

Group II: Rousseau

a. How does Rousseau describe men in a state of nature?
b. According to Rousseau, when can a "state of nature" no longer exist?
c. What is Rousseau's suggestion for the most effective method to govern men?
d. What does Rousseau mean by "forcing a man to be free?" Do you agree that it might be in the interests of men to force them to be free? Why?
e. How would Rousseau resolve the misfortunes of men?
f. Would social classes exist if Rousseau's idea of a social contract were implemented?

SUMMARY:

Have students write an essay which will analyze and explain the differences in the tone of the two writings. Which do they find most acceptable? Why?

APPLICATION:

Concluding class discussion: how are democracy and equality defined today? How close are contemporary definitions to those of Voltaire and Rousseau?

Submitted by Lolene Blake

HANDOUT 4.1

1750

Democracy

The great vice of democracy is certainly not tyranny and cruelty. There have been mountain-dwelling republicans who were savage and ferocious; but it was not the republican spirit that made them so, it was nature.

The real vice of a civilized republic is expressed in the Turkish fable of the dragon with many heads and the dragon with many tails. The many heads injured one another, and the many tails obeyed a single head which sought to devour everything.

Democracy seems suitable only to a very little country, and one that is happily situated. However small it may be, it will make many mistakes, because it will be composed of men. Discord will reign there as in a monastery; but there will be no St. Bartholomew, no Irish massacres, no Sicilian vespers, no Inquisition, no condemnation to the galleys for having taken some water from the sea without paying for it—unless one assumes that this republic is composed of devils in a corner of hell.

Equality

It is clear that men, in the enjoyment of their natural faculties, are equal: they are equal when they perform animal functions, and when they exercise their understanding. The King of China, the Great Mogul, the Padisha of Turkey, cannot say to the least of men: "I forbid you to digest, to go to the privy, or to think." All the animals of each species are equal among themselves. Animals, by nature, have over us the advantage of independence. If a bull which is wooing a heifer is driven away with the blows of the horns by a stronger bull, it goes in search of another mistress in another field, and lives free. A cock, beaten by a cock, consoles itself in another poultry house. It is not so with us. A little vizier exiles a bostangi to Lemnos: the vizier Azem exiles the little vizier to Tenedos: the padisha exiles the vizier Azem to Rhodes: the Janissaries put the padisha in prison, and elect another who will exile good Mussulmans as he chooses; people will still be very obliged to him if he limits his sacred authority to this small exercise.

If this world were what it seems it should be, if man could find everywhere in it an easy subsistence, and a climate suitable to his nature, it is clear that it would be impossible for one man to enslave another. If this globe were covered with wholesome fruits; if the air, which should contribute to our life, gave us no diseases and no premature deaths; if man had no need of lodging and bed other than those of the buck and the deer; then the Gengis Khans and the Tamerlanes would have no servants other than their children, who would be decent enough to help them in their old age.

If it came into the head of some individual of tyrannous mind and brawny arm to enslave a neighbour less strong than he, the thing would be impossible; the oppressed would be on the Danube before the oppressor had taken his measures on the Volga.

All men then would be necessarily equal, if they were without needs. It is the poverty connected with our species which subordinates one man to another. It is not the inequality which is the real misfortune, it is the dependence. It matters very little that So-and-so calls himself "His Highness," and So-and-so "His Holiness"; but to serve the one or the other is hard.

A big family has cultivated fruitful soil; two little families nearby have thankless and rebellious fields; the two poor families have to serve the opulent family, or slaughter it. There is no difficulty in that. But one of the two indigent families offers its arms to the rich family in exchange for bread, while the other attacks and is defeated. The subservient family is the origin of the servants and the workmen; the beaten family is the origin of the slaves.

In our unhappy world it is impossible for men living in society not to be divided into two classes, the one the rich who command, the other the poor who serve; and these two classes are subdivided into a thousand, and these thousand still have different gradations.

When the lots are drawn you come to us and say: "I am a man like you. I have two hands and two feet, as much pride as you, nay more, a mind as disordered, at least, as inconsequent, as contradictory as yours. I am a citizen of San Marino, or of Ragusa, or Vaugirard: give me my share of the land. In our known hemisphere there are about fifty thousand million arpents to cultivate, some passable, some sterile. We are only about a thousand million featherless bipeds in this continent; that makes fifty arpents apiece: be just; give me my fifty arpents."

"Go and take them in the land of the Kaffirs," we answer, "or the Hottentots, or the Samoyedes; come to an amicable arrangement with them; here all the shares are taken. If you want to eat, be clothed, lodged, and warmed among us, work for us as your father did; serve us or amuse us, and you will be paid; otherwise you will be obliged to ask charity, which would be too degrading to your sublime nature, and would stop your being really the equal of kings, and even of country parsons, according to the pretensions of your noble pride."

All men are born with a sufficiently violent liking for domination, wealth, and pleasure, and with a strong taste for idleness; consequently, all men covet the money, the wives, or the daughters of other men; they wish to be their master, to subject them to all their caprices, and to do nothing, or at least to do only very agreeable things. You see clearly that with these fine inclinations it is as impossible for men to be equal as it is impossible for two preachers or two professors of theology not to be jealous of each other.

The human race, such as it is, cannot subsist unless there is an infinity of useful men who possess nothing at all; for it is certain that a man who is well off will not leave his own land to come to till yours, and if you have need of a pair of shoes, it is not the Secretary to the Privy Council who will make them for you. Equality, therefore, is at once the most natural thing and the most fantastic.

All men have the right in the bottom of their hearts to think themselves entirely equal to other men. It does not follow from this that the cardinal's cook should order his master to prepare him his dinner, but the cook can say: "I am a man like my master; like him I was born crying; like me he will die with the same pangs and the same ceremonies. Both of us perform the same animal functions. If the Turks take possession of Rome, and if then I am cardinal and my master cook, I shall take him into my service." This discourse is reasonable and just, but while waiting for the Great Turk to take possession of Rome, the cook must do his duty, or else all human society is disordered.

HANDOUT 4.2

Forcing a Man to Be Free

[FROM *The Social Contract*]

JEAN JACQUES ROUSSEAU

1762

"Where shall we find a form of association which will defend and protect with the whole aggregate force the person and the property of each individual; and by which every person, while united with ALL, shall obey only HIMSELF, and remain as free as before the union?" Such is the fundamental problem, of which the *Social Contract* gives the solution.

The articles of this contract are so unalterably fixed by the nature of the act, that the least modification renders them vain and of no effect. They are the same everywhere, and are everywhere understood and admitted, even though they may never have been formally announced: so that, when once the social pact is violated in any instance, all the obligations it created cease; and each individual is restored to his original rights, and resumes his native liberty, as the consequence of losing that conventional liberty for which he exchanged them.

All the articles of the social contract will, when clearly understood, be found reducible to this single point—*the total alienation of each associate, and all his rights, to the whole community*. For every individual gives himself up entirely—the condition of every person is alike; and being so, it would not be the interest of any one to render himself offensive to others.

Nay, more than this—the alienation is made without any reserve; the union is as complete as it can be, and no associate has a claim to anything: for if any individual was to retain rights not enjoyed in general by all, as there would be no common superior to decide between him and the public, each person being in some points his own proper judge, would soon pretend to be so in everything; and thus would the state of nature be revived, and the association become tyrannical or be annihilated.

In fine, each person gives himself to ALL, but not to any INDIVIDUAL: and as there is no one associate over whom the same right is not acquired which is ceded to him by others, each gains an equivalent for what he loses, and finds his force increased for preserving that which he possesses.

If, therefore, we exclude from the social compact all that is not essentially necessary, we shall find it reduced to the following terms:

"We each of us place, in common, his person, and all his power, under the supreme direction of the general will; and we receive into the body each member as an indivisible part of the whole."

From that moment, instead of so many separate persons as there are contractors, this act of association produces a moral collective body, composed of as many members as there are voices in the assembly; which from this act receives its unity, its common self, its life, and its will. This public person, which is thus formed by the union of all the private persons, took formerly the name of *city*,* and now takes that of *republic* or *body politic*. It is called by its members *state* when it is passive, and *sovereign* when in activity: and whenever it is spoken of with other bodies of a similar kind, it is denominated *power*. The associates take collectively the name of *people*, and separately that of *citizens*, as participating in the sovereign authority; they are also styled *subjects*, because they are subjected to the laws. But these terms are frequently confounded, and used one for the other; and a man must understand them well to distinguish when they are properly employed.

It is necessary to observe here, that the will of the public, expressed by a majority of votes, which can enforce obedience from the subjects to the sovereign power, in consequence of the double character under which the members of that body appear, cannot bind the sovereign power to itself; and that it is against the nature of the body politic for the sovereign power to impose any one law which it cannot alter. Were they to consider themselves as acting under one character only, they would be in the situation of individuals forming each a contract with himself: but this is not the case; and therefore there can be no fundamental obligatory law established for the body of the people, not even the social contract. But this is of little moment, as that body could not very well engage itself to others in any manner which would not derogate from the contract. With respect to foreigners, it becomes a single being, an individual only.

The sovereign power being formed only of the individuals which compose it, neither has, or can have, any interest contrary to theirs; consequently the sovereign power requires no guarantee towards its subjects, because it is impossible that the body should seek to injure all its members: and we shall see presently that it can do no injury to any individual. The sovereign power, by its nature, must, while it exists, be everything it ought to be: but it is not so with subjects towards the sovereign power; to which, notwithstanding the common interest subsisting between them, there is nothing to answer for the performance of their engagements, if some means is not found of ensuring their fidelity.

In fact, each individual may, as a man, have a private will, dissimilar or contrary to the general will which he has as a citizen. His own particular interest may dictate to him very differently from the common interest; his mind, naturally and absolutely independent, may regard what he owes to the common cause as a gratuitous contribution, the omission of which would be less injurious to others than the payment would be burthensome to himself; and considering the moral person which constitutes the state as a creature of the imagination, because it is not a man, he may wish to enjoy the rights of a citizen, without being disposed to fulfil the duties of a subject: an injustice which would in its progress cause the ruin of the body politic.

In order therefore to prevent the social compact from becoming a vain form, it tacitly comprehends this engagement, which alone can give effect to the others—that whoever refuses to obey the general will, shall be compelled to it by the whole body, which is in fact only forcing him to be free; for this is the condition which guarantees his absolute personal independence to every citizen of the country: a condition which gives motion and effect to the political machine; which alone renders all civil engagements legal; and without which they would be absurd, tyrannical, and subject to the most enormous abuses.

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LEARNING ACTIVITY 5

TOPIC: What is the significance of the term "Enlightenment" in the context of the 18th century?

BACKGROUND:

The term "Enlightenment" is currently used too broadly and loosely, considering its originally very specific meaning. During the 18th century, Enlightenment referred to the effort to reform the church, legal codes, and related matters. The word originated in France from compliments to the philosophes, who were called "the lights" (les lumieres), and from the compliments to their works, which were deemed "enlightened."

These expressions suggested lifting the blinders of tradition, the unshackling of customs, and the freeing of men from the bonds of superstition. The specificity of these images was their strength.

OBJECTIVES: Students will be able to:

1. define the term Enlightenment in the context of the 18th century.
2. develop a hypothesis as to why the meaning of the term Enlightenment has changed since the 18th century.

INSTRUCTIONAL STRATEGIES:

1. Distribute handout 5.1.
2. Discuss where the word enlighten, or any cognate of it, that appears in these passages. In what sense do the authors use it? How broadly do they define it? Is it always a positive reference?
3. Discuss the metaphors of light, freedom, and civilization and their opposites: darkness, bondage, and barbarism, as they appear in these texts. What do the authors mean by all this?
4. Compare these references to Enlightenment with the way Enlightenment is described in your textbook. Does the textbook version of the Enlightenment differ from the definitions on handout 5.1? If so, in what ways and how do you suppose this change occurred?

Submitted by William Weber

HANDOUT 5.1

Are not these the things to which it owes a part of its superiority over the rival nations that surround it? This is what they say; and this is what they might add: would it not be desirable if, instead of enlightening the foreigner, we could spread darkness over him or even plunge all the rest of the world into barbarism so that we could dominate more securely over everyone? These people do not realize that they occupy only a single point on our globe and that they will endure only a moment in its existence.

—Diderot, "Encyclopedia" form the *Encyclopedie*:

Thus, it is very difficult for the individual to work himself out of the nonage which has become almost second nature to him. He has even grown to like it and is at first really incapable of using his own understanding, because he has never been permitted to try it. Dogmas and formulas, these mechanical tools designed for reasonable use—or rather abuse—of his natural gifts, are the fetters of an everlasting nonage. The man who casts them off would make an uncertain leap over the narrowest ditch, because he is not used to such free movement. That is why there are only a few men who walk firmly, and who have emerged from nonage by cultivating their own minds.

—Kant, "What is the Enlightenment?"

But although everything tells us that the human race will never relapse into its former state of barbarism, although everything combines to reassure us against that corrupt and cowardly political theory which would condemn it to oscillate forever between truth and error, liberty and servitude, nevertheless we still see the forces of enlightenment in possession of no more than a very small portion of the globe, and the truly enlightened vastly outnumbered by the great mass of men who are still given over to ignorance and prejudice.

—Condorcet, *Sketch of the Progress of the Human Mind*

No matter how great, however, the progress of the arts and sciences have been among us, and to an even greater extent, reason which nourishes and perfects them, we have nonetheless been hampered in our efforts to update ourselves, whether because of outdated customs, or reluctance on the part of the people, a rotting of the ancient barbarisms.

—Antonio Genovesi, *The True Purpose of Letters and Science*

The art of printing has diffused the knowledge of those philosophical truths, by which the relations between sovereigns and their subjects, and between nations, are discovered. By this knowledge, commerce is animated, and there has sprung up a spirit of emulation, and industry, worthy of rational beings. These are the produce of the enlightened age; but the cruelty of punishments, and the irregularity of proceedings in criminal cases, so principal a part of the legislation, and so much neglected in Europe, has hardly ever been called into question.

—Beccaria, *Essay on Crimes and Punishments*

LEARNING ACTIVITY 6

TOPIC: Were the philosophes atheists?

BACKGROUND INFORMATION:

It is an interesting but problematic question whether many members of the Enlightenment could be considered atheists. Only a few of them—the Baron d' Holbach most prominently—explicitly declared themselves atheistic. Although many of the critics of the French philosophes consider them atheists, virtually all of the well-known philosophes thought that some kind of Deity did exist; ultimately, they were not willing to break completely with the Christian tradition. Christianity, then just as much as now, involved an extremely wide range of opinions, in which Deism took a prominent place.

The issue therefore remains debatable, providing students the opportunity to tangle with the rather elusive nature of the philosophes' writings. It is important to challenge them to define their terms and to look closely at just what the writings say. Contemporary parallels are also useful; it is pertinent to talk about the varieties of faith today that parallel what was occurring in the 18th century. Perhaps Voltaire was Unitarian?

OBJECTIVES: Students will be able to:

1. compare religious beliefs of prominent philosophes
2. determine whether particular philosophes were atheists, agnostics, deists, or devout Christians

INSTRUCTIONAL STRATEGIES:

1. Divide the class into eight groups and assign each group a different quotation from handout 6.1.
2. Each group should analyze the quote and answer the following questions:
   a. Does the author profess belief in God?
   b. If so, what power does the author ascribe to God?
   c. Would the Catholic Church agree with the views of the author?
   d. In what way does the author reflect Enlightenment ideas?
3. A spokesperson from each group will report the answers to the entire class.
4. Ask the following questions:
   a. Which two authors are in most agreement concerning their views on religion?
   b. Which two authors agree the least concerning their views on religion?
   c. How would each of the authors respond to poet Alexander Pope, who wrote: "All are but parts of one stupendous whole Whose body Nature is, and God the soul."

SUMMARY:

Was it possible to adhere to Enlightenment ideas and at the same time, to hold deeply religious beliefs? Explain.

Submitted by: Ron Kelly, Lolene Blake, Jean Bell, Pasquale DeVito, and George Giatrakis

HANDOUT 6.1

Sister Fessue: My confessor, the reverend father Menou, has suggested to me that you do not believe in Providence.

The Metaphysician: I believe in general Providence, my dear sister, that law, emanating from eternity, governs everything, as light does from the sun; but I do not believe at all that a particular Providence can change the economy of the world for your little monk or for your cat.

Sister Fessue: But nevertheless, my confessor says to you, as he has said to me, that God changes his will in favor of devout souls every day.

The Metaphysician: It strikes me as the stupidest thing for a confessor of young girls to say something like that to a thinking man.

Sister Fessue: My confessor stupid! Holy Virgin Mary!

—Voltaire, "Providence" from the *Philosophical Dictionary* (1968)

In the Catholic Church, there is an abundance of Books of Devotion and Piety: besides the almost innumerable Productions of this day, that wear the stamp of Antiquity, every day produces something to gratify the Taste of Novelty .... My chief and primary idea, in this Work, is nothing else but to establish and make known, in what, precisely, true and solid Devotion consists, by distinguishing it from those Modes of Devotion, which are comparatively superficial, and sightly touching upon some others which have the appearance, or the reality of Superstition. Would it were not so! Yet there have always been, and there still exist in the Church of God, some persons who give rise to certain opinions, and form of piety, which cannot be said to be always conformable to the Spirit of the Catholic Church.

—Ludovico Antonio Muratori, *The Science of Rational Devotion*

God has said to man, I have created thee, I have given thee sensations, memory, and consequently reason. It is my will that thy reason, sharpened at first by want, and afterwards enlightened by experience, shall provide thee sustenance, teach thee to cultivate the land, to improve the instruments of labor, of agriculture, in a word, all of the sciences of the first necessity. It is also my will that by cultivating this same reason, thou mayst come to a knowledge of my moral will, that is, of thy duties toward society, of the means of maintaining order, and lastly of the knowledge of the best legislation possible.

This is the only natural religion to which I would have mankind elevate their minds. . . .

—Helevetus, *A Treatise on Man*

Suppose, therefore, that an articulate Voice were heard in the clouds, much louder and more melodious than which art human Art could ever reach. Suppose, that this Voice were extended in the same instant over all Nations, and spoke to each Nation in its own Language and Dialect: suppose, that the Words delivered not only contain a just sense and Meaning, but convey some Instruction altogether worthy of a benevolent Being, superior to Mankind: Cou'd you possible hesitate a moment concerning the cause of this Voice? And must you not instantly ascribe to it some Design or Purpose? Yet I cannot see but all the same Objections (if they merit the Appelation) which lie against the System of Theism. . .may also be produc'd against this inference.

—Hume, *Dialogues Concerning Natural Religion*

O God, I do not know if you exist. . .I ask nothing in this world for the course of events is determined by its own necessity if you do not exist. . . .

—Diderot, *The Enlightenment: An Evaluation of its assumptions, attitudes, and values* (1968)

We repeat that we rely on the Word of God; and you, enemies of reason and of God, you who blaspheme the One and the other, you treat the humble doubt and the humble submission of the philosopher as the wolf treated the lamb in Aesop's fables ... Philosophy takes no revenge; she laughs peacefully at your vain efforts, she gently enlightens mankind, whom you want to brutalize so that they should become like you.

—Voltaire, *The Philosophical Dictionary*

Thus, the atheist, however wicked he may supposed to be, will at most be only on a level with the devotee, whose religion frequently encourages him to commit crime which it transforms into virtue. As to conduct, if he be debauched, voluptuous, intemperate, and adulterous, the atheist differs in nothing from the most credulous superstitious being, who frequently knows how to connect with his credulity those vies and crimes which his priests will always pardon, provided he render homage to their power.

—D' Holbach, *The System of Nature*

I conceive nothing of the existence or essence of God; I understand nothing of the principles and first causes of this universe; I do not know what matter is, nor space, movement and time: all of these things are incomprehensible for me. I know that the idea of my existence and the desire for my well-beings are inseparable; I know that nature has attached me to these two things by invincible chains; I know that reason often tells me to hate, to despise life, and that nature always forces me to hold on to it. I know that nature has impressed within my heart the love of order and of justice, which makes me prefer constantly the tranquility of conscience to the most useful crime.

—Guinn, *Literary Correspondence*

LEARNING ACTIVITY 7

TOPIC: How was French society portrayed in the *Encyclopedie*?

BACKGROUND:

The *Encyclopedie*, compiled by Diderot and D'Alembert is one of the most significant publications of the 18th century. The engravings, often called plates, depict a vast array of subjects from drawings of animals, to illustrations of medical instruments, and even the intriguing views of dueling.

The two handouts contained in this learning activity offer unique insights into the philosophes' view of technology, commerce, and the roles of women. However, these are not snapshots of 18th century France; each of the plates is seen through the lens of Diderot and D'Alembert.

The first set of plates contains four views of women in several different activities. The second set of plates contain four other depictions of diverse activities.

OBJECTIVES: Students will be able to:

1. analyze primary source illustrations to recognize different social and economic activities.
2. identify bias found in 18th century illustrations.
3. draw inferences about the philosophes' view of life.
4. evaluate modern depictions of life in the United States of America.

INSTRUCTIONAL STRATEGIES:

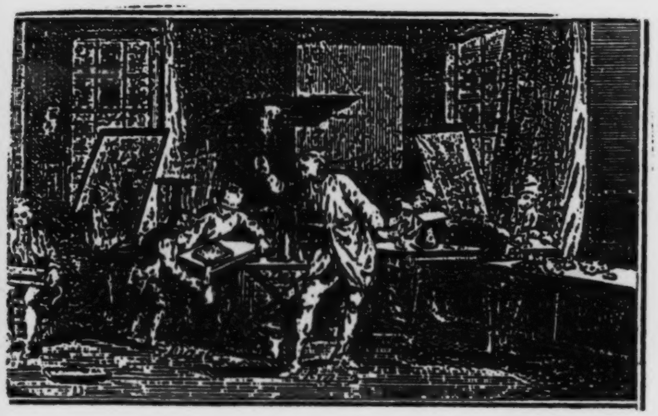
1. Briefly introduce the *Encyclopedie*.
2. Divide the class into small groups of three.
3. Assign roles of recorder, reporter, and questioner.
   a. The recorder will write down the observations and conclusions of the group of three.
   b. The reporter will present a brief summary of the groups' work to the class as a whole.
   c. The questioner is responsible to encourage the group's work by asking questions about the pictures and questions about the group's observations.
4. Distribute handout 7.1 showing the four activities of women.
5. Ask the groups to identify every activity involving women in a commercial or social activity.
6. Ask the groups to identify the different social classes.
7. Ask the groups to summarize their observations and make tentative conclusions about the philosophes' view of women.
8. Ask for the oral reports from each reporter
9. Distribute handout 7.2.
10. Ask the groups to identify anything that appears unrealistic in the engravings.
11. Ask the groups to make tentative conclusions as to the bias of the engravers or the compilers of the *Encyclopedie*.
12. Ask the reporter to share the tentative conclusions developed by the groups.
13. Ask the students for supportive evidence that relates to their conclusions.

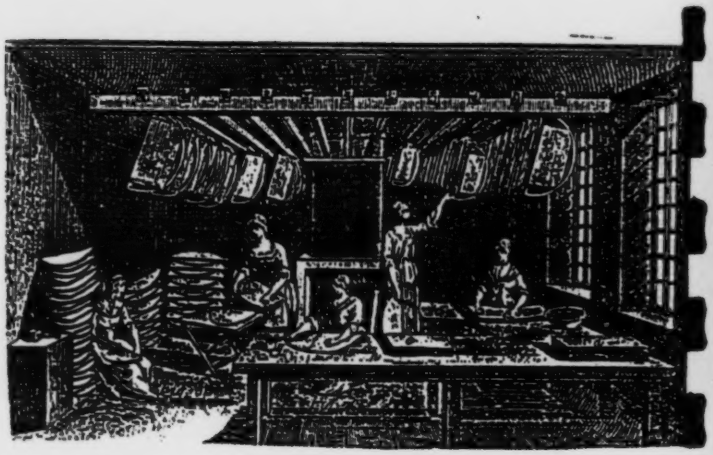
APPLICATION:

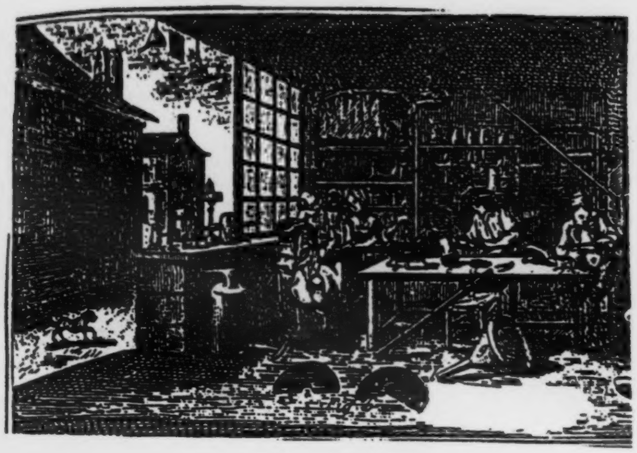
Either in class or as a homework assignment, instruct the students to find pictures of American life as shown in newspapers or magazines. Ask them to find illustrations that are realistic. These depictions will then be shared with the class as a whole.

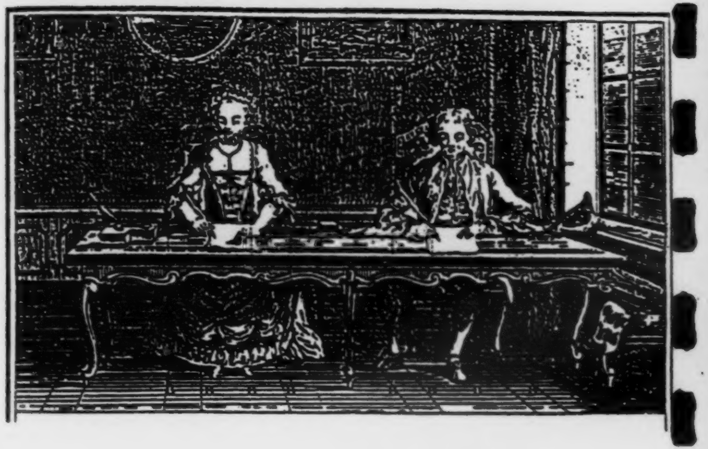
Submitted by David Dore

HANDOUT 7.1









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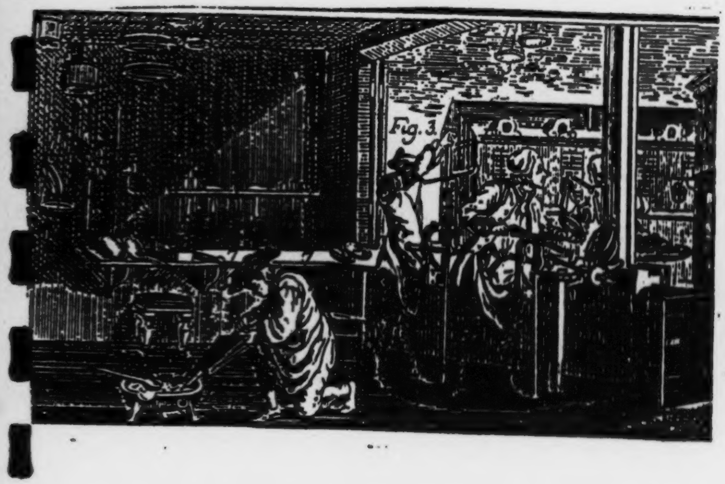
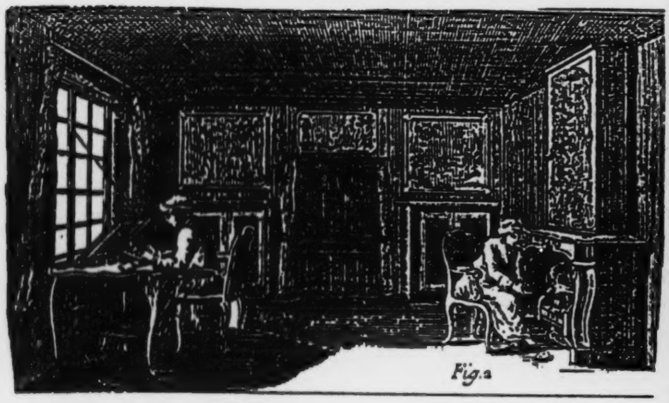
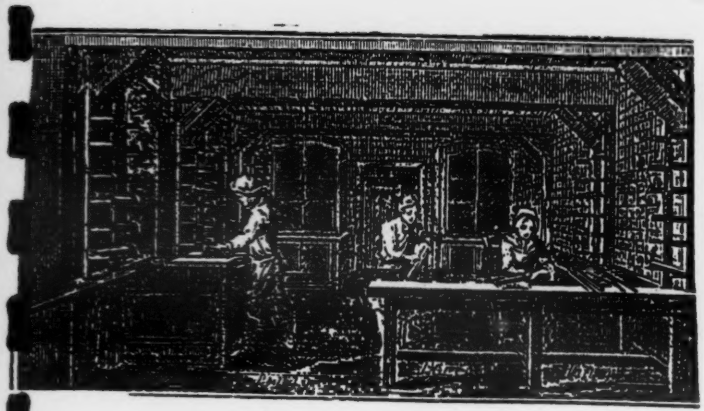
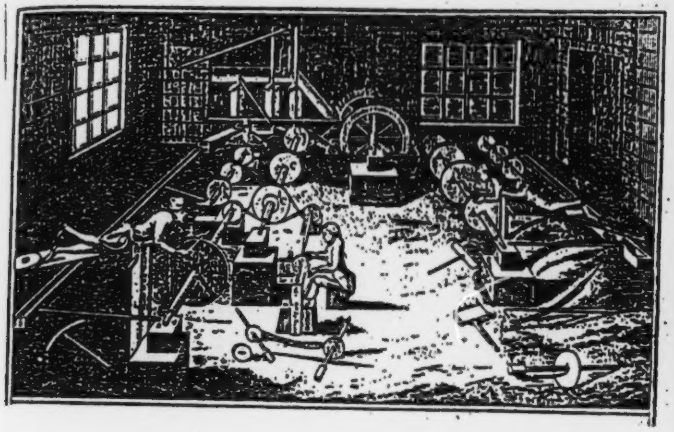
HANDOUT 7.2









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LEARNING ACTIVITY 8

TOPIC: Were the philosophes true philosophers, or illogical extremists?

BACKGROUND INFORMATION:

Although the thinkers before the 18th century asked questions themselves, they did not teach others the process of asking questions. The first intellectual group of thinkers was the philosophes. They were also scientists, engineers, as well as historians; they were interested in all knowledge.

It was these philosophes who first said that people should think for themselves, to reason, and to decide for themselves the right way to live. Since they refused to accept what they were told to think, and demanded the right to think for themselves, the philosophes were called "free thinkers." It was not only an age of reason, it was also an age of discord and confusion.

OBJECTIVES: Students will be able to:

1. recognize the philosophes as controversial thinkers, but not as revolutionaries.
2. examine the differences between God's laws and natural laws as the philosophes perceived them.
3. recognize and compare the values of the philosophes to other periods of European history (or American).
4. form hypotheses about comparative approaches to the writing of history.

INSTRUCTIONAL STRATEGIES:

1. Define the term 'Philosopher' in a preliminary discussion. Phrases like deep thinker, lover of wisdom, and seeker of truth should be mentioned.
2. Discuss the significance of the change in the ways of thinking. (Bacon's Scientific Method—based on the empirical processes of observation and experimentation, inductive vs. deductive logic).
3. Discuss Newton's mechanistic world view and ask students to consider this as they analyze handouts 8.1-8.4.
4. Divide the class into 5 groups and distribute the following questions for the preceding handouts:
   a. (handout 8.1, document 1)
      —Define hedonism; would you consider Jenyns a hedonist? Why or why not?
      —What was happiness according to Jenyns?
      —Are there, or should there be limits or restrictions to the promotion of happiness?
      —What personal or political action could come from this way of thinking?
   b. (handout 8.1, document 2)
      —According to Spinoza, which laws are superior? Explain
      —Can you think of natural laws that contradict God's laws?
      —What do you suppose was the purpose or idea of Spinoza's argument?
      —If it can be shown that nature's laws are contradictory to God's laws, what could be suggested about the power of the church?
      —Compare Newton's thoughts on "first cause" philosophy with Spinoza' thoughts on the laws of nature.
   c. (handout 8.1, document 3)
      —How does Voltaire distinguish between children and adults; men and women?
      —How did the Lisbon earthquake of 1755 affect Voltaire's attitude about God? Nature?
      —What could you say about Voltaire's religious views from this poem?
   d. (handout 8.2, document 1)
      —How does Voltaire define toleration? Compare this with your own definition.
      —Why does Voltaire believe Christianity to be the most intolerant of all religions?
      —How does Voltaire see those who are intolerant and persecute others who are in disagreement with them?
   e. (handout 8.2, document 2)
      —What is Voltaire's definition of fanaticism?
      —What does Voltaire mean when he says that "laws and religion" are no help?
      —Why is fanaticism almost incurable according to Voltaire?
      —Identify and describe in short fashion three (3) historic examples of fanaticism in European history.

f. (handout 8.2, document 3)
  —How would Voltaire define history?
  —How did Voltaire view history? What was his criticism of how history was written?
  —Is it hypocritical for Voltaire to chose the facts in his "collection of history"?
  —If you were going to help Voltaire, how would you determine what common men thought in the past? What sources would you go to?
  —Define savagery and civilization.

g. (handout 8.3, document 1)
  —What were the "new treasures" that D'Alembert refers to?
  —What is being swept away?
  —What has brought on a new "mental ferment" and what are its implications?
  —Are D'Alembert's ideas still true for today? Explain.

h. (handout 8.3, document 2)
  -What are the advantages/disadvantages to a monarchy and a republic?
  -What are the strengths/weaknesses of an aristocratic society and a democracy?
  -Which do you think Voltaire preferred and why?
  -How did Voltaire view democracy (what does he have to say about democracies)?
  -Cite examples in history where wealth or power have overwhelmed or supplanted justice?

i. (handout 8.4, document 1)
  —Compare D'Holbach's statement with ideas found in the Declaration of Independence and the Constitution of the United States of America.
  —Quote examples where the pursuit of happiness of one might interfere with the personal happiness of others.
  —What is the difference between public and personal property? How does it relate to this statement by D'Holbach?
  —What is your definition of "justice"? How does it compare to that of D'Holbach.

j. (handout 8.4, document 2)
  —What is Condorcet's definition of progress? How does it compare to your definition?
  —Why is Condorcet so optimistic about the future?
  —Is progress through time always guaranteed as Condorcet seems to think? Explain. Why would progress ever go backwards?

k. (handout 8.4, document 3)
  —What are the double standards that Diderot cites or implies?
  —What does he mean when he says, "virtue and philosophy are not suitable for everyone"?
  —Is evil necessary for balance in society? Explain why or why not.
  —Compare Diderot's idea of "good living" with the "American dream."
  —Compare Pico's "Renaissance man" with Diderot's view of "good living."

5. Each group will answer questions assigned and report back to the entire class.

SUMMARY:

In a class discussion, the students will answer the following questions: In what ways were the philosophes logical/illogical in their thinking? Were the philosophes genuine or bogus philosophers?

APPLICATION:

How might you compare the Age of the Philosophes with ...
possibilities are: Thoreau and Emerson
Nietzsche or Schopenhauer
Freud
Existentialism
Surrealism
beatniks and flower children
Aryan Myth or Ku Klux Klan

Submitted by Keith Keyser

HANDOUT 8.1

DOCUMENT 1 - HAPPINESS

—Soame Jenyns, English author (1704-87)

To say the truth, happiness is the only thing of real value in existence; neither riches, nor power, nor wisdom, nor learning, nor strength, nor beauty, nor virtue, nor religion, nor even life itself, being of any importance but as they contribute to its production. All these are in themselves neither Good nor Evil; Happiness alone is their great end, and they are desirable only as they tend to promote it.

DOCUMENT 2 - THE LAWS OF NATURE

—Spinoza, Dutch philosopher (1632-77)

The general laws of nature are simply God's laws. If, therefore, something happened to the nature which contradicted the general laws it would also contradict the laws of God. If someone wanted to argue on the other hand that God acted against the laws of nature he would be obliged to argue that God was acting against his own nature. This is quite ridiculous.

DOCUMENT 3

Poem on the Lisbon Disaster

The philosophers lie when they say that all is good.
Look at these awful ruins,
This wreckage, these rags, these unhappy ashes,
These women, these children piled one on top of another,
Their limbs crushed under the broken slabs of marble.
A hundred thousand victims, swallowed by the earth,
Lie bleeding, torn, still living,
Buried under their houses and die without help
In the horror of their last agonies.
To the half-heard cries of their dying voices
To this terrible spectacle of their smoking ashes
Do you say 'This is the result of the law of nature
Which a Good God has freely chosen'?
Do you say as you look at this mass of dead
'God has taken his revenge. Their death is the price of their crimes'?
What crime, what fault had these children committed?

—Voltaire, French author and philosopher (1694-1778)

HANDOUT 8.2

DOCUMENT 1 - TOLERATION

What is toleration? It is the right of mankind. Since we are all of us weak and make mistakes we should forgive one another's foolish actions. This is the first law of nature. Anyone who persecutes someone else because he does not agree with him is a monster. Of all religions, Christianity should be the most tolerant but so far Christians have been the most intolerant of all men. There has never been a single moment when the Christian Church was united. This terrible quarreling which has gone on so many centuries is a striking lesson that we should forgive each other our error. Quarreling is the great evil of mankind and toleration is the only remedy for it. Everyone agrees with this in theory. Why do they not practice toleration? The answer is because they make self interest their god. They believe their power rests on the ignorance and stupidity of others. They detest toleration and pay fanatics to shout, 'Tremble, pay and be quiet!'

--Voltaire, French author and philosopher (1694-1778)

DOCUMENT 2 - FANATICISM

Once fanaticism has poisoned a brain the disease is almost incurable. There is no other remedy than the spirit of free thought which gradually changes men's habits. But as soon as the disease gets going there is nothing to do but to run away and wait until it dies down. Laws and religion are no help. In fact religion turns into a poison when taken by those who are already infected. How can you deal with a man who tells you that he would rather obey God than men and who hopes to win his way to heaven by cutting your throat. There is only one religion which has never been spoiled by fanaticism and that is that of China.

--Voltaire

DOCUMENT 3 - HISTORY

The enlightenment spirit which now prevails among the leading nations of Europe requires us to go to the bottom of history. My aim has not been to collect a great number of facts, which always contradict each other, but to select the most important and best-documented facts in order to guide the reader so that he may make up his own mind about the death, revival and progress of the human mind and to help him to recognize people by their customs.

I wish to write a history not of wars but of society and find out how men lived and what were the things they cared about. My object is the history of the human mind, and not a mere collection of many facts; nor am I concerned with the history of great lords, but I want to know about the way man moved from savagery to civilization.

--Voltaire

HANDOUT 8.3

DOCUMENT 1 - HISTORY

If one studies carefully the middle of the century in which we live, the matters about which we think, our customs and achievements, it is difficult not to see that in some ways a very remarkable change in our ideas is taking place, and one which is taking place so rapidly as to suggest even greater changes to come. Every age that thinks well or badly, providing that it believes in thinking, can be called philosophic. Our age is thus above all the age of philosophy. If one looks at the present state of knowledge with an open mind it must be agreed that philosophy has progressed. Every day natural science piles up new treasures. The true nature of the world has been recognized, developed and made perfect. In short, from the earth to Saturn, from a history of the heavens to that of insects, natural philosophy has been changed completely; and nearly all other branches of knowledge have been transformed. The discovery and application of a new method of thinking, and the enthusiasm which goes with discoveries, etc., all these causes have brought about a mental ferment. This ferment has spread all directions like a river which has burst its banks and has swept away violently everything which stood in its way.

--Jean D'Alembert, Deputy Editor of the *Encyclopaedia*

DOCUMENT 2 - POLITICS

Is it better to live in a monarchy or a republic? This question has been discussed for four thousand years. If you ask the rich they will prefer to have an aristocracy. If you ask the poor people, they will want a democracy. The only people who want a monarchy are kings. How does it happen therefore that most countries in the world are monarchies? Ask the mice who wanted to bell the cat. The truth is however that men are very rarely fit to rule themselves.

--Voltaire, French author and philosopher (1694-1778)

HANDOUT 8.4

DOCUMENT 1 - POLITICS

Laws to be fair must always serve the general interest of society, that is to say to make sure that the majority of the citizens receive the advantages for which they have come together in that society. These advantages are liberty, property and security. Liberty is the freedom to do what makes you happy so long as it does not interfere with the happiness of others. Property is the freedom of every citizen to enjoy the benefits of those things which he has got by his own work. Justice is the power to stop any citizens from taking advantage of their greater strength or wealth and causing others to suffer.

—D'Holbach, French philosopher and writer (1723-89)

DOCUMENT 2

The result of my work will be to show by reasoning that by facts that there is no limit to the perfection of man's powers; that the progress of this perfecting, from now on cannot be stopped by any power and will go on as long as the earth endures. No doubt the pace of progress will vary from time to time but it will never go backward.

—Condorcet, French mathematician, philosopher, and revolutionary

DOCUMENT 3 - ARGUMENTS AGAINST DIDEROT'S OWN IDEAS

Mr. Philosopher, you don't know what you are up against; you don't seem to realize that I represent the most important section of Paris and the court, because if I were them I should live just as they do. You think that happiness is the same for everyone. What a silly idea. Your brand of happiness is only suitable for romantics. You call this odd brand of happiness virtue and philosophy. But virtue and philosophy are not suitable for everyone. Some like it; some do not. If all the world was good and philosophical it would be a very dull place. So long live philosophy, but long live also good living. The best things are to drink, eat, love women and have a good bed to sleep on. Everything else is just vanity.

—Diderot

LEARNING ACTIVITY 9

TOPIC: Did the French philosophes inspire the French Revolution?

Was there a connection between Enlightenment ideas and the French Revolution of 1789? The answer to this question is not as obvious as it might appear. Historians continue to debate this issue.

Enlightenment attitudes did not promote the idea of social equality but rather, the idea that every person should be considered a human being. The philosophes wrote for an audience of liberal nobles and the bourgeoisie; they scarcely considered the majority of the population. They were committed to the idea of progress, but the prevailing assumption was that change would come peacefully, that there would be no sharp break with the past. Aside from Rousseau (who did think in terms of revolution), the philosophes sought solution to political, social and economic problems *within* the framework of the Old Regime; they placed their trust in the benevolence of enlightened despotism. The idea of revolution was anathema to these progenitors of natural law and reason; indeed, their writings reflected horror at the idea of empowering the masses.

However, by the late 18th century there emerged public politics, politics that was printed, open-ended, not sequestered behind closed doors of a court. The political arena in France, which had been the exclusive domain of the aristocracy, opened to the middle class and to artisans by the 1770's. The ideas of the philosophes were read, discussed, and debated. Much of their writing was a literature of protest against censorship and injustice, and they inspired a general spirit of criticism hostile to existing institutions. Many intellectuals espoused an anticlericism which naturally led to criticism against the abuse of power by autocratic government. Thus, although the philosophes did not call for revolution, and although most of the leaders of the Enlightenment were dead on the eve of the French Revolution, their works did become revolutionary.

OBJECTIVES: Students will be able to:

1. determine the revolutionary nature of the writings of several philosophes;
2. discuss the debate among historians as to the relationship (if any) between the Enlightenment and the French Revolution.

INSTRUCTIONAL STRATEGIES:

1. Distribute handout 9.1, and have students answer the following:
   a. Who or what do these three philosophes attack?
   b. Are any of these writers calling for revolution? Which statement on handout 9.1 do you consider most revolutionary?
   c. How would the following in France respond to each of these writings: 1) the nobility; 2) the clergy 3) the monarchy.
2. Distribute handout 9.2, and have students answer the following:
   a. Which of these three historians believes that the philosophes were directly responsible for bringing on the French Revolution?
   b. Which of these historians most strongly rejects the idea that the philosophes were responsible for the French Revolution?
   c. What assumptions do the authors of each of these interpretations make about: 1) the role of the middle class in the Enlightenment 2) the role of the middle class in the French Revolution?
   d. Which of these three interpretations do you find most acceptable? Why?

SUMMARY: Would there have been a French Revolution without the Enlightenment? Explain.

APPLICATION: It has been said that revolutions are made in the minds of people. To what degree does ideas and/or ideology influence revolutionary movements in the contemporary world?

Submitted by Donald Schwartz

HANDOUT 9.1

I. Democracy

Ordinarily there is no comparison between the crimes of the great who are always ambitious, and the crimes of the people who always want, and can want only liberty and equality. These two sentiments, Liberty and Equality, do not lead direct to calumny, rapine, assassination, poisoning, the devastation of one's neighbors' lands, etc.; but ambitious might and the mania for power plunge into all these crimes whatever be the time, whatever be the place.

Popular government is in itself, therefore, less iniquitous (unjust), less abominable than despotic (dictatorial) power.

The great vice of democracy is certainly not tyranny and cruelty.

—Voltaire, *Philosophical Dictionary*

II. The Spirit of Laws

In every government there are three sorts of power. . .

By virtue of the first, the prince, or magistrate, enacts . . . laws . . . by the second, he makes peace or war, sends or receives embassies, establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. . .

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty, because. . .the same monarch or senate. . .may enact tyrannical laws, and then execute them in a tyrannical manner.

Again, there is no liberty if the judicial power be not separated from the legislative and the executive. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression.

There would be an end of everything, were the same man, or the same body, whether of the nobles or of the people, to exercise those three powers, that of enacting laws, that of executing the public resolutions, and that of trying the suits of individuals...

—Montesquieu, *Readings in Modern European History*, 1935

III. The Social Contract and Discourses

Man is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know. What can it legitimate? That question I think I can answer...

The problem is to find a form of association which will defend and protect with the whole common force the person and goods of each and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before. This is the fundamental problem of which the Social Contract provides the solution . . .Each man, in giving himself to all, gives himself to nobody; and as there is no associate over whom he does not acquire the same right as he yields others over himself. . .

Each of us puts his person and all his power in common under the supreme direction of the general will, and, . . . we receive each member as an indivisible part of the whole. . .

In order that the social compact may not be an empty formula, it tacitly includes the undertaking ... that whoever refuses to obey the general will shall be compelled to do so by the whole body. This means nothing less than that he will be forced to be free.

—Jean Jacques Rousseau, *The Social Contract and Discourses*, 1762.

HANDOUT 9.2

Document I

The French Revolution was in large measure due to the passion for liberty and equality aroused by the great philosophical movement which swept over Europe during the eighteenth century. In no period of the world's history, except, perhaps, our own age, has thought been more active than in France during the half-century just preceding the Revolution. And there was no more potent agent in the destruction of the monarchy than the philosophy that seemed to many the chief ornament of the reign of Louis XV and Louis XVI.

—Shailer Mathews, *The French Revolution*, 1789-1815.

Document II: The Enlightenment

Summarized badly the picture of the Enlightenment is somehow not impressive. Still less it is if we remember that the light of the siecle des lumieres (century of lights) did not enlighten all the world, or even all the Western World, at once. Only a small educated minority was affected ... it is hardly an accident that the ideas of the Enlightenment spread and took root only where there were middle classes in the possession of appreciable economic and political liberties, and where the political and ecclesiastical machinery for the control of thought had broken down or was in the process of breaking down.

—Alfred Cobban, *The New Cambridge Modern History*, 1957.

Document III

The men of letters, who had come from (the middle class), gradually emancipated themselves from the position of clients of the nobility. They now wrote for the great public, which read their works, whose tastes they flattered, and whose claims they defended. Their satirical pens never ceased scoffing at all the ideas upon which the old order of things was based, especially the religious idea. . . .

None of the great noblemen who applauded the audacity and impertinences of the philosophes took into consideration that the religious idea was the cornerstone of the existing order. Once free criticism was turned loose, how could it be expected to confine itself to mocking at superstitions? It attacked the most venerable institutions. It spread doubt and satire everywhere. Yet the privileged orders did not seem to understand. The Comete de Vaudreuil ... had the Marriage de Figaro acted at his chateau of Gennevelliers, though it was the most stinging and audacious satire on the noble caste...

The Revolution had been accomplished in the minds of men long before it was translated into fact, and those who were its first victims must in all justice be counted among those responsible for it.

—Albert Mathiez, *The French Revolution*, 1928

LEARNING ACTIVITY 10

TOPIC: The *salon* as the center for Enlightenment in the 18th century

BACKGROUND INFORMATION:

It would be beneficial for students to study the following topics before introducing this activity: (1) the rise of the absolute monarchy in France, (2) the rise of the Parliament in England, (3) the 17th century Scientific Revolution, (4) Descartes Natural Philosophy, (5) Spinoza's pantheism, (6) Locke's empiricism, (7) Newton's scientific reasoning, and (8) Buffon's naturalistic method. This learning activity will introduce students to the *salon* and its importance to the Enlightenment.

"The *salon*—a gathering of intellectuals, politicians, or cultural leaders to discuss current issues—wielded considerable power in the eighteenth century. In France, the *salon* had developed an extensive influence over the past century. In the early years *salons* helped rising men of wealth mingle with old members of the aristocracy; conversation, new ideas, and the refinement of manners held them together. The *saloniere*, the woman who opened her home and often led the meetings, gained prestige not only for herself but for women in general. The *salon* formed part of several innovative trends, but primarily the rise of the middle class. By providing a place where the middle class could learn aristocratic ways and where aristocrats could be exposed to and involved with ideas, news, and technology, *salons* promoted social change. At the same time they intensified and even to some extent generated the debate over the role of women. *Salons* can be seen as a symbol of the gender changes that were also possible in this age of transformation.

Salons created a new place where cultural values were transformed. Ideas, insights, and discoveries received a hearing not at court but in a wealthy woman's home. Proliferating across Europe, *salon* life came to flourish in Berlin, London, and Vienna as well as in Paris. People who came to a *salon* might play cards, but the central activity was conversation. This pursuit of intellectual stimulation in itself marked a slow transition away from aristocratic values, especially that of the primacy of sensual pleasure ...

In *salons*, men of letters could test their ideas, meet influential people, and earn a reputation. Through the influence of French *salonieres*, writers gained admission to the French Academy, the ultimate determinant of intellectual prestige. As one *saloniere* put it, 'It is through women that one obtains what one wishes from men.'"

—from *Changing Lives* by Bonnie Smith. pp. 77-78.

OBJECTIVES: Students will:

1. experience a *salon* set in Paris during the mid 18th century. Each student will research a specific personality who might have attended one of these salons.
2. become familiar with the ideas, conversations, and good manners in the 18th century.
3. assume the role of and intermingle with other intellectuals from the Enlightenment.
4. learn the definitions of vocabulary key words taken from the Enlightenment period.
5. have a keener appreciation for ideas, conversation and good manners in the 20th century.

INSTRUCTIONAL STRATEGIES:

1. The following items should be defined and discussed by the class either as a group classroom activity or as a homework assignment:
   a. Academy
   b. clerical
   c. bourgeoisie
   d. Deism
   e. Encyclopedia
   f. Jansenism
   g. Materialism
   h. Neo-Classic
   i. Neo-Platonism
   j. Natural Law

k. Natural religion
l. optimism
o. philosophe
p. progress
q. reason
r. rococo
s. *salon*
t. skeptic
u. treatise
v. wit

2. Divide the students into groups of three. Each group will read one to two readings (handouts 10.1-10.15). They are to pick out key phrases and concepts that are central to the passage. Each student will be assigned to one of the following roles while working in groups:
   a. recorder: takes notes for the group
   b. reporter: shares the group's findings with the class
   c. manager/time-keeper: receives and returns all materials to researcher, keeps the group on-task and on-time.

As each report is given, the teacher will list the key phrases on the chalkboard. They then reorganize the data and classify the key terms into specific categories. The reporters of each group will put their lists on the board/paper in vertical columns and then the class will achieve consensus on the common threads of Enlightenment thought.

3. Students will be assigned one character from handout 10.16 and one discussion topic from the following topics:
   a. 18th century manners and decorative arts
   b. 18th century music
   c. 18th century art (the influence of morality and classicism)
   d. Philosophy
      1. Perfectibility of mankind
      2. Doctrine of progress
      3. Laws of nature
      4. Newtonian philosophy
      5. Meaning of life
      6. Nature of the monarchy
      7. Privileges of the aristocracy
      8. Authority of the church
      9. Freedom of the individual
      10. Quality of justice
      11. Plight of the of the poor and sick
      12. Role of technology

After students have had adequate time to understand how their character would have acted in a 1770's Parisian *salon*, they will come to class prepared to interact with other characters from that same time period. Each character will have a salon card with the names of four other participants with whom that character will converse. They may choose to address other attendants.

4. The *salon* environment should include the following:
   a. Reproductions of art from Fragonard, Walteau, and other rococo or new-classical artists on the walls.
   b. Slide projectors or overhead projectors to project images of decorative arts from the period of Louis XV and/or Louis XVI.
   c. Music of Bach, Mozart, or Haydn.
   d. Check costume books for clothes worn in the 1770's in France.
   e. Serve sparkling apple juice in plastic champagne glasses preferably on a doily from a silver platter, and petit fours (look in a French cookbook).

SUMMARY:

Students may choose one of the following activities:

1. Write a letter to another participant in the salon describing your reactions to the topics discussed and the people who attended. Special attention should be given to relating particular people and ideas. Comment as well on the manners and the salon itself.
2. In small groups, describe what makes a person "enlightened." What are the characteristics of an enlightened person? List three to five enlightened people of this century and justify your choices. Then list ten enlightened topics of conversation that might be discussed in a contemporary salon.
3. Individually, write an essay on the following question: what was one of the most essential ideas that you encountered this week (in research, discussion, or the salon) that would improve today's society? Explain and defend your choice.

Submitted by Flora Lee Ganzler and Jane Johnson Pearl

HANDOUT 10.1

from Immanuel Kant's "What is Enlightenment":

Enlightenment is man's emergence from his self-imposed nonage. Nonage is the inability to use one's own understanding without another's guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one's own mind without another's guidance. *Dare to know!* (*Sapere aude.*) "Have the courage to use your own understanding," is therefore the motto of the enlightenment.

Laziness and cowardice are the reasons why such a large part of mankind gladly remain minors all their lives, long after nature has freed them from external guidance. They are the reasons why it is so easy for others to set themselves up as guardians. It is so comfortable to be a minor. If I have a book that thinks for me, a pastor who acts as my conscience, a physician who prescribes my diet, and so on—then I have no need to exert myself. I have no need to think, if only I can pay; others will take care of that disagreeable business for me. Those guardians who have kindly taken supervision upon themselves see to it that the overwhelming majority of mankind—among them the entire fair sex—should consider the step to maturity not only as hard, but as extremely dangerous. First, these guardians make their domestic cattle stupid and carefully prevent the docile creatures from taking a single step without the leading-strings to which they have fastened them. Then they show them the danger that would threaten them if they should try to walk by themselves. Now, this danger is really not very great; after stumbling a few times they would, at last, learn to walk. However, examples of such failures intimidate and generally discourage all further attempts.

Thus it is very difficult for the individual to work himself out of the nonage which has become almost second nature to him. He has even grown to like it and is at first really incapable of using his own understanding, because he has never been permitted to try it. Dogmas and formulas, these mechanical tools designed for reasonable use—or rather abuse—of his natural gifts, are the fetters of an everlasting nonage. The man who casts them off would make an uncertain leap over the narrowest ditch, because he is not used to such free movement. That is why there are only a few men who walk firmly, and who have emerged from nonage by cultivating their own minds.

It is more nearly possible, however, for the public to enlighten itself; indeed, if it is only given freedom, enlightenment is almost inevitable.

HANDOUT 10.2

Immanuel Kant/ What is Enlightenment?

In some affairs affecting the interest of the community a certain [governmental] mechanism is necessary in which some members of the community remain passive. This creates an artificial unanimity which will serve the fulfillment of public objectives, or at least keep these objectives from being destroyed. Here arguing is not permitted: one must obey. Insofar as a part of this machine considers himself at the same time a member of a universal community—a world society of citizens— (let us say that he thinks of himself as a scholar rationally addressing his public through his writings) he may indeed argue, and the affairs with which he is associated in part as a passive member will not suffer. Thus, it would be very unfortunate if an officer on duty and under orders from his superiors should want to criticize the appropriateness or utility of his orders. He must obey. But as a scholar he could not rightfully be prevented from taking notice of the mistakes in the military service and from submitting his views to his public for its judgment. The citizen cannot refuse to pay the taxes levied upon him; indeed, impertinent censure of such taxes could be punished as a scandal that might cause general disobedience. Nevertheless, this man does not violate the duties of a citizen if, as a scholar, he publicly expresses his objections to the impropriety or possible injustice of such levies. A pastor too is bound to preach to his congregation in accord with the doctrines of the church which he serves, for he was ordained on that condition. But as a scholar he has full freedom, indeed the obligation, to communicate to his public all his carefully examined and constructive thoughts concerning errors in that doctrine and his proposals concerning improvement of religious dogma and church institutions. This is nothing that could burden his conscience.

HANDOUT 10.3

Definition of a *Philosophe*

[FROM *La Grande Encyclopédie*]

Attributed to
CÉSAR CHESNEAU DUMARSAIS

Other men are carried away by their passions, their actions not being preceded by reflection: these are the men who walk in darkness. On the other hand, the philosopher, even in his passions, acts only after reflection; he walks in the dark, but by a torch.

The philosopher forms his principles from an infinity of particular observations. Most people adopt principles without thinking of the observations that have produced them: they believe that maxims exist, so to speak, by themselves. But the philosopher takes maxims from their source; he examines their origin; he knows their proper value, and he makes use of them only in so far as they suit him.

Truth is not for the philosopher a mistress who corrupts his imagination and whom he believes is to be found everywhere; he contents himself with being able to unravel it where he can perceive it. He does not confound it with probability; he takes for true what is true, for false what is false, for doubtful what is doubtful, and for probable what is only probable. He does more, and here you have a great perfection of the philosopher: when he has no reason by which to judge, he knows how to live in suspension of judgment. . . .

The philosophic spirit is, then, a spirit of observation and exactness, which relates everything to true principles; but the philosopher does not cultivate the mind alone, he carries his attention and needs further. . . .

Our philosopher does not believe in exiling himself from this world, he does not believe that he is in enemy country; he wishes to enjoy with wise economy the goods which nature offers him; he wishes to find pleasure with others, and in order to find it, he must make it: thus he tries to be agreeable to those with whom chance and his choice have thrown him, and at the same time he finds what is agreeable to him. He is an honest man who wishes to please and to make himself useful.

HANDOUT 10.4

Tolérance: Toleration

Dissension is the great evil of mankind, and toleration is its only remedy.

There is nobody who does not agree with this truth, whether he meditates calmly in his study, or whether he peacefully examines the truth with his friends. Why then do the same men who in private approve forbearance, beneficence, justice, so vehemently denounce these virtues in public? Why? Because self-interest is their god, because they sacrifice everything to this monster they worship.

I possess a rank and a power created by ignorance and credulity. I step on the heads of the men who are prostrate at my feet; if they get up and look me in the face, I am lost; I must therefore keep them fastened to the ground with chains of iron.

Thus have reasoned men made powerful by centuries of fanaticism. They have other powerful men under them, and these have still others, all of whom enrich themselves at the expense of the poor, fatten on their blood, and laugh at their stupidity. They all detest toleration, just as politicians enriched at the public's expense fear to submit their accounts, and just as tyrants dread the word liberty. Finally, to crown all, they bribe fanatics who loudly shout: 'Respect my master's absurdities, tremble, pay, and be silent.'

This was for long the practice in a large part of the world, but now that so many sects rival each others' power, what should be our attitude to them? We know that every sect is a guarantee of error. There are no sects of geometricians, algebraists, arithmeticians, because all the propositions of geometry, algebra, arithmetic are true. We can make mistakes in every other science. What Thomist or Scotist theologian would dare to say seriously that he is sure of what he says? But it is even clearer that we should tolerate each other because we are all weak, inconsistent, subject to mutability and to error. Would a reed laid into the mud by the wind say to a neighbouring reed bent in the opposite direction: 'Creep in my fashion, wretch, or I shall petition to have you torn up and burned?'

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HANDOUT 10.5

From Denis Diderot's "The Encyclopedia"

From the Encyclopédie: political authority

No man has received from nature the right to command other. Liberty is a gift from heaven, and each individual of the same species has the right to enjoy it as soon as he enjoys the use of reason. If nature has established any *authority*, it is paternal control; but paternal control has its limits, and in the state of nature it would terminate when the children could take care of themselves. Any other *authority* comes from another origin than nature. If one seriously considers this matter, one will always go back to one of these two sources: either the force and violence of an individual who has seized it, or the consent of those who have submitted to it by a contract made or assumed between them and the individual on whom they have bestowed *authority*.

From the Encyclopédie: government

If it happens that those who hold the reins of *government* find some resistance when they use their power for the destruction and not the conservation of things that rightfully belong to the people, they must blame themselves, because the public good and the advantage of society are the purposes of establishing a *government*. Hence it necessarily follows that power cannot be arbitrary and that it must be exercised according to the established laws so that the people may know its duty and be secure within the shelter of laws, and so that governors at the same time should be held within just limits and not be tempted to employ the power they have in hand to do harmful things to the body politic.

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HANDOUT 10.6

A

TREATISE ON MAN;

HIS

INTELLECTUAL FACULTIES

AND HIS

EDUCATION

By M. HELVETIUS

God has said to man, I have created thee, I have given thee sensations, memory, and consequently reason. It is my will that thy reason, sharpened at first by want, and afterwards enlightened by experience, shall provide thee sustenance, teach thee to cultivate the land, to improve the instruments of labour, of agriculture, in a word, of all the sciences of the first necessity. It is also my will, that by cultivating this same reason, thou mayst come to a knowledge of my moral will, that is, of thy duties toward society, of the means of maintaining order, and lastly of the knowledge of the best legislation possible.

This is the only natural religion to which I would have mankind elevate their minds, that only which can become universal, that which is alone worthy of God, which is marked with his seal, and that of the truth. All others must bear the impression of man, of fraud and falsehood*. The will of God, just and good, is that the children of the earth should be happy, and enjoy every pleasure compatible with the public welfare.

Morality founded on true principles is the only true natural religion. However, if there should be men whose insatiate credulity (37) cannot be satisfied without a mysterious religion; let the friends of the marvellous search out among the religions of that sort, one whose establishment will be least detrimental to society.

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* This is evidently to be understood of mere natural religion, and has nothing to do with that which is revealed; for the question here is not, whether the revealed religion be true or false; but how a natural religion, that would be universally useful, might be established.

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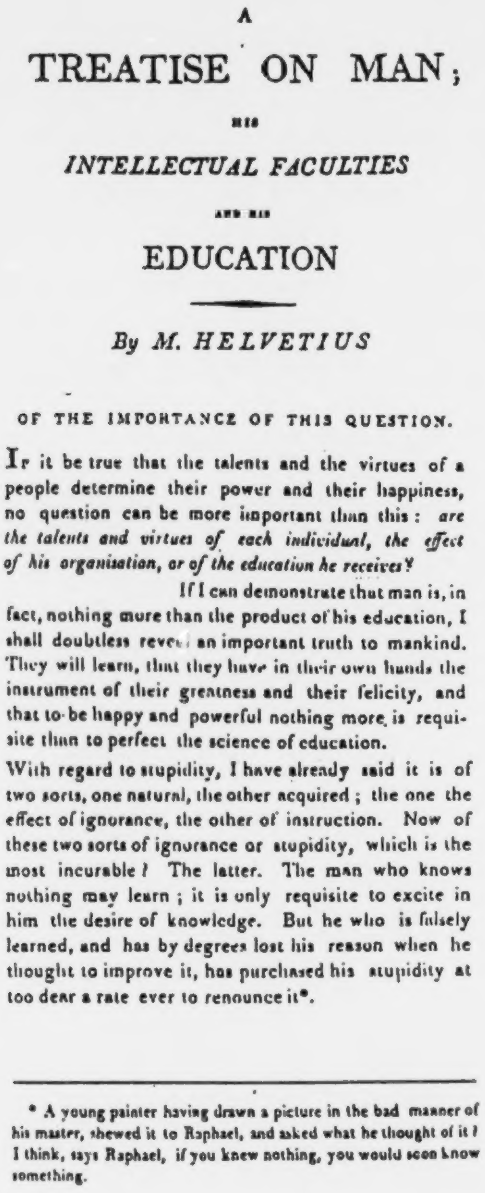
HANDOUT 10.7



A

TREATISE ON MAN;

HIS

INTELLECTUAL FACULTIES

AND HIS

EDUCATION

By M. HELVETIUS

OF THE IMPORTANCE OF THIS QUESTION.

If it be true that the talents and the virtues of a people determine their power and their happiness, no question can be more important than this: *are the talents and virtues of each individual, the effect of his organisation, or of the education he receives?*

If I can demonstrate that man is, in fact, nothing more than the product of his education, I shall doubtless reveal an important truth to mankind. They will learn, that they have in their own hands the instrument of their greatness and their felicity, and that to be happy and powerful nothing more is requisite than to perfect the science of education.

With regard to stupidity, I have already said it is of two sorts, one natural, the other acquired; the one the effect of ignorance, the other of instruction. Now of these two sorts of ignorance or stupidity, which is the most incurable? The latter. The man who knows nothing may learn; it is only requisite to excite in him the desire of knowledge. But he who is falsely learned, and has by degrees lost his reason when he thought to improve it, has purchased his stupidity at too dear a rate ever to renounce it*.

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* A young painter having drawn a picture in the bad manner of his master, shewed it to Raphael, and asked what he thought of it? I think, says Raphael, if you knew nothing, you would soon know something.

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HANDOUT 10.8

CONDORCET

Sketch of the Progress of the Human Mind

We may conclude then that the perfectibility of man is indefinite. Meanwhile we have considered him as possessing the natural faculties and organization that he has at present. How much greater would be the certainty, how much vaster the scheme of our hopes, if we could believe that these natural faculties themselves and this organization could also be improved? This is the last question that remains for us to ask ourselves.

Organic perfectibility or deterioration amongst the various strains in the vegetable and animal kingdom can be regarded as one of the general laws of nature. This law also applies to the human race. No one can doubt that, as preventive medicine improves and food and housing become healthier, as a way of life is established that develops our physical powers by exercise without ruining them by excess, as the two most virulent causes of deterioration, misery and excessive wealth, are eliminated, the average length of human life will be increased and a better health and a stronger physical constitution will be ensured. The improvement of medical practice, which will become more efficacious with the progress of reason and of the social order, will mean the end of infectious and hereditary diseases and illnesses brought on by climate, food, or working conditions. It is reasonable to hope that all other diseases may likewise disappear as their distant causes are discovered. . .

Finally may we not extend such hopes to the intellectual and moral faculties?

HANDOUT 10.9

"A Letter
John Locke/On Toleration"

The toleration of those who hold different opinions on matters of religion is so agreeable to the Gospel and to reason, that it seems monstrous for men to be blind in so clear a light.

The commonwealth seems to me to be a society of men constituted only for preserving and advancing their civil goods.[11]

What I call civil goods are life, liberty, bodily health and freedom from pain, and the possession of outward things, such as lands, money, furniture,[12] and the like.

It is the duty of the civil magistrate, by impartially enacted equal laws, to preserve and secure for all the people in general, and for every one of his subjects in particular, the just possession of these things that belong to this life.

Now, that the whole jurisdiction of the magistrate is concerned only with these civil goods, and that all the right and dominion of the civil power is bounded and confined solely to the care and advancement of these goods; and that it neither can nor ought in any way to be extended to the salvation of souls,

These considerations, among many others that might have been urged to the same purpose, seem to me sufficient for us to conclude that the whole power of civil government is concerned only with men's civil goods, is confined to the care of the things of this world, and has nothing whatever to do with the world to come.

First, because the care of souls is not committed to the civil magistrate, any more than to other men. It is not committed to him by God; because it does not appear that God ever gave any such authority to one man over another as to compel other men to embrace his religion.

HANDOUT 10.10

“Beccaria / Crimes & Punishment”

Of the Origin of Puniſhments.

LAWS are the conditions, under which men, naturally independent, united themſelves in ſociety. Weary of living in a continual ſtate of war, and of enjoying a liberty, which became of little value, from the uncertainty of its duration, they ſacrificed one part of it, to enjoy the reſt in peace and ſecurity. The ſum of all theſe portions of the liberty of each individual conſtituted the ſovereignty of a nation; and was depoſited in the hands of the ſovereign, as the lawful adminiſtrator. But it was not ſufficient only to eſtabliſh this depoſite; it was alſo neceſſary to defend it from the uſurpation of each individual, who will always endeavour to take away from the maſs, not only his own portion, but to encroach on that of others. Some motives, therefore, that ſtrike the ſenſes, were neceſſary, to prevent the deſpotiſm of each individual from plunging ſociety into its former chaos. Such motives are the puniſhments eſtabliſhed againſt the infractors of the laws.

Every act of authority of one man over another, for which there is not an abſolute neceſſity, is tyrannical. It is upon this then, that the ſovereign's right to puniſh crimes is founded; that is, upon the neceſſity of defending the public liberty, entruſted to his care, from the uſurpation of individuals; and puniſhments are juſt in proportion, as the liberty, preſerved by the ſovereign, is ſacred and valuable.

. . .without written laws, no ſociety will ever acquire a fixed form of government, in which the power is veſted in the whole, and not in any part of the ſociety; and in which, the laws are not to be altered, but by the will of the whole, nor corrupted by the force of private intereſt. . . .

The laws receive their force, and authority from an oath of fidelity, either tacit, or expreſſed, which living ſubjects have ſworn to their ſovereign

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HANDOUT 10.11

Beccaria / "Crimes & Punishments"

Of the Puniſhment of Death.

THE uſeleſs profuſion of puniſhments, which has never made men better, induces me to enquire, whether the puniſhment of *death* be really juſt or uſeful in a well-governed ſtate? What *right*, I aſk, have men to cut the throats of their fellow-creatures? Certainly not that on which the ſovereignty and laws are founded. The laws, as I have ſaid before, are only the ſum of the ſmalleſt portions of the private liberty of each individual, and repreſent the general will, which is the aggregate of that of each individual. Did any one ever give to others the right of taking away his life? Is it poſſible, that in the ſmalleſt portions of the liberty of each, ſacrificed to the good of the public, can be contained the greateſt of all good, life? If it were ſo, how ſhall it be reconciled to the maxim which tells us, that a man has no right to kill himſelf? Which he certainly muſt have, if he could give it away to another.

. . . But in a reign of tranquility; in a form of government approved by the united wiſhes of the nation; in a ſtate well fortified from enemies without, and ſupported by ſtrength within, and opinion, perhaps more efficacious; where all power is lodged in the hands of the true ſovereign; where riches can purchaſe pleaſures and not authority, there can be no neceſſity for taking away the life of a ſubject.

A PUNISHMENT, to be juſt, ſhould have only that degree of ſeverity which is ſufficient to deter others. Now there is no man, who upon the leaſt reflection, would put in competition the total and perpetual loſs of his liberty, with the greateſt advantages he could poſſibly obtain in conſequence of a crime. Perpetual ſlavery, then, has in it all that is neceſſary to deter the moſt hardened and determined, as much as the puniſhment of death. I ſay it has more.

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HANDOUT 10.12

The True Purpose of Letters and Science
Antonio Genovesi: 1753

It is reason more than any of our other talents that most likens us to God, thus it is the only thing which raises man above all other creatures on earth. It is therefore the most noble and the greatest gift that God has given us. The human machine, which demonstrates more than any of the other Creator's works the knowledge and art with which he has made the world, is equipped with excellent and marvelous instruments. Such instruments are not only useful for acquiring knowledge about the world around us, but they are also intended to be activated in the creation of things that are in turn the object of marvel in the eyes of those who have created them. But what would the destiny of this human machine be were it not governed by reason?

Reason, which allows us to judge the relationship of the things that surround us with our lives, produces goods, and perfects them in function of their benefit to our purpose.

It cannot be said that reason has reached its maturity in a nation where it only resides in the most abstract of intellects rather than in the heart and the hands. Reason is always beautiful, but where it is not yet operative, it is still green. In these cases it can adorn men, but it cannot be useful to them Reason is like a gem which shines, but doesn't nourish us. Reason is not useful unless it has become practical and real; nor does reason become such unless it is diffused throughout the customs and the trades, and is used effortlessly as our highest authority.

Especially difficult to understand are those who try to dull reason, or those who try to suppress it and suffocate it, instead of judiciously understanding it and its role in human perfection.

Happy are the nations in which the principles are great out of love for humanity, which has the power to unite everyone together; where the true and honest wisemen are honored, and the wisemen understand that knowledge is the guide of both divine and human things.

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HANDOUT 10.13

Voltaire / "Lettres sur les Anglais
with / 8th Letter"
Holbach /

The English Constitution has, in fact, arrived at the point of excellence, in consequence of which all men are restored to these *natural rights*, which in nearly all monarchies they are deprived of. These rights are entire liberty of person and property; freedom of the Press; the right of being tried in all criminal cases by a jury of independent men—the right of being tried only according to the strict letter of the law; and the right of every man to profess, unmolested, what religion he chooses. . . .

Holbach/
with Voltaire

It ought to aim at the general interest of society—that is to say, it ought to assure to the greatest number of citizens the advantages for which they are leagued together in society. These advantages are liberty, property, and security. Liberty means the possibility of doing for one's own happiness everything that does not militate against the happiness of one's fellows; for, in entering into a league, each individual has agreed not to exercise the part of his own natural freedom that might be prejudicial to that of others. Property means the possibility of enjoying the advantages which labour has procured to each member of society. Security means the certainty of being protected by the laws in the enjoyment of one's person and of one's property in so far as one observes faithfully one's engagements with society.

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HANDOUT 10.14

Jean Jacques Rousseau
from
"the Social Contract"

The social pact

To find a form of association which may defend and protect with the whole force of the community the person and property of every associate, and by means of which each, coalescing with all, may nevertheless obey only himself, and remain as free as before. Such is the fundamental problem of which the social contract furnishes the solution.

General will

So long as a number of men in combination are considered as a single body, they have but one will, which relates to the common preservation and to the general well-being. In such a case all the forces of the State are vigorous and simple, and its principles are clear and luminous; it has no confused and conflicting interests; the common good is everywhere plainly manifest and only good sense is required to perceive it. Peace, union, and equality are foes to political subtleties. Upright and simple-minded men are hard to deceive because of their simplicity; allurements and refined pretexts do not impose upon them: they are not even cunning enough to be dupes. When in the happiest nation in the world, we see troops of peasants regulating the affairs of the State under an oak and always acting wisely, can we refrain from despising the refinements of other nations, who make themselves illustrious and wretched with so much art and mystery?

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HANDOUT 10.15

DIDEROT

"Encyclopedia"

ENCYCLOPEDIA, f. n. (*Philosophy*). This word means the *interrelation of all knowledge;* it is made up of the Greek prefix *en,* in, and the nouns *kyklos,* circle, and *paideia,* instruction, science, knowledge. In truth, the aim of an *encyclopedia* is to collect all the knowledge scattered over the face of the earth, to present its general outlines and structure to the men with whom we live, and to transmit this to those who will come after us, so that the work of past centuries may be useful to the following centuries, that our children, by becoming more educated, may at the same time become more virtuous and happier, and that we may not die without having deserved well of the human race. . . .

I have said that it could only belong to a philosophical age to attempt an *encyclopedia;* and I have said this because such a work constantly demands more intellectual daring than is commonly found in ages of pusillanimous taste. All things must be examined, debated, investigated without exception and without regard for anyone's feelings. . . . We must ride roughshod over all these ancient puerilities, overturn the barriers that reason never erected, give back to the arts and sciences the liberty that is so precious to them. . . . We have for quite some time needed a reasoning age when men would no longer seek the rules in classical authors but in nature. . . There would be few secrets that one would fail to bring to light by this method, and all these secrets would have to be divulged without any exception.

It would be desirable for the government to authorize people to go into the factories and shops, to see the craftsmen at their work, to question them, to draw the tools, the machines, and even the premises.

HANDOUT 10.16

Salon Participants

NAME	DATES	COUNTRY	PROFESSION
Algarotti, Francesco	1712-1764	Italy	
Alembert, Jean Le Rond d'	1717-1783	France	Mathematician/ Writer
Beccaria, Cesare	1738-1794	Italy	Legal Theorist
Buffon, George Louis Le Clerc	1725-1773	France	Naturalist
Condorcet, Jean-Antoine Nicolas Caritat	1743-1794	France	Philosopher/ Mathematician
Diderot, Denis	1713-1784	France	Encyclopedist
du Deffand, Marie	1697-1780	France	saloniere
Epinay, Louise Florence, Mmed'	1726-1783	France	saloniere
Fragonard, Jean Honore	1732-1806	France	Painter
Franklin, Benjamin	1706-1790	America	Statesman/ Scientist/ Writer
Geoffrin, Marie-Therese, Mme.	1699-1777	France	saloniere
Gibbon, Edward	1737-1794	England	Historian
Goethe, Johann Wolfgang von	1749-1832	Germany	Writer
Haydn, (Franz) Joseph	1732-1809	Austria	Composer
Houdon, Jean-Antoine	1741-1828	France	Sculptor
Hume, David	1711-1776	Scotland	Philosopher/ Hisortian/ Man of Letters
Jefferson, Thomas	1743-1826	America	Statesman/ Writer/ Architect/ Naturalist

HANDOUT 10.16 CONTINUED

NAME	DATES	COUNTRY	PROFESSION
Kant, Immanuel	1724-1794	Germany	Philosopher
Lavoisier, Antoine-Laurent	1743-1794	France	Scientist
Lespinasse, Julie	1732-1776	France	saloniere
Lessing, Gotthold Ephraim	1729-1781	Germany	Writer/ Dramatist
Mozart, Wolfgang Amadeus	1756-1791	Austria	Musician
Necker, Suzanne	1739-1794	Switzerland	saloniere
Paine, Thomas	1737-1809	England	English
Piranesi, Giovanni Battista	1720-1778	Italy	Architect/ Engraver
Rousseau, Jean-Jacques	1712-1778	Switzerland	Musician/ Writer/ Philosopher
Turgot, Anne-Robert-Jacques	1727-1781	France	Economist
Smith, Adam	1723-1790	Scotland	Economist/ Philosopher
Lebrun, Elisabeth	1755-1842	France	Painter
Voltaire	1694-1778	France	Writer/ Philosopher

LEARNING ACTIVITY 11

TOPIC: Reader's Theatre on the *Salon*

BACKGROUND INFORMATION:

While the Enlightenment dealt with many aspects of life, its concern with the role of government is most crucial in the study of the French Revolution. The thinkers of the Enlightenment often sharpened their ideas by discussing them with others. In France, their conversations were often held at gatherings called *salons*. These gatherings took place in the homes of the wealthiest and most educated people in France. In this strategy, the class explores the ideas of the eighteenth century philosophers by participating in an imagined conversation among the most famous thinkers of the time. Although not all of the people who are presented in this reading selection lived at the same time, the statements made at this imagined meeting are taken from the ideas of these thinkers.

OBJECTIVES: Students will be able to:

1. experience a simulation of a salon meeting
2. identify Enlightenment thinkers with their political philosophies
3. write a brief essay on a salon *gathering*

LEARNING STRATEGIES

1. Distribute handout 11.1 and assign the following roles to students at this imaginary meeting:
   a. Madame De Petit: Moderator and owner of the home where the meeting takes place (she is the only participant who is a fictitious character).
   b. John Adams: American politician and future American president
   c. Voltaire: French philosopher and satirist
   d. Charles De Montesquieu: french political thinker
   e. Denis Diderot: Editor in chief of "Encyclopedie," a publication containing the ideas of the philosophes
   f. John Locke: English author and defender of the Glorious Revolution
   g. Thomas Jefferson: American planter, writer, politician, and future president of the United States
   h. Jean Jacques Rousseau: French author and philosopher
   i. Cesare Beccaria: Italian thinker who was a pioneer in presenting ideas about criminal rehabilitation
2. Have students complete the exercise which appears on handout 11.2
3. Have students explain their answers to the following questions:
   a. Based on the information you filled in on the chart on handout 11.2, with whom do you most closely agree?
   b. Imagine that Madame De Petit has invited you to join this group. How would you answer her question "Do you think the world is changing for the better?
4. Distribute handout 11.3 and have the students assume the roles of newspaper reporters sent to cover this great "meeting of the minds." Each "reporter" will be expected to write a story describing the gathering at the salon. After the stories are written and a few have been discussed, the class could hold a mock press conference in which reporters question these great thinkers about their ideas on government.

NOTE: The teacher may choose to assign students playing roles of the philosophes to do some additional reading about the ideas of these thinkers before the day of the mock interview.

Submitted by Lloyd Bromberg and Don Schwartz

HANDOUT 11.1

A Salon Meeting

MADAME DE PETIT (duh-puh-TEE): Gentlemen, do you think the world is changing for the better?

JOHN ADAMS: The arts and sciences have made steady progress in the past three or four centuries. They have brought great changes in the conditions of the world and in the human character. These changes would have astonished the finest civilizations of ancient times.

VOLTAIRE (voll-TARE): The world is progressing slowly toward wisdom.

MADAME DE PETIT: I know that you all want to talk about government. But please be careful what you say. Here in France we are ruled by a king who has great power. He does not need to put you on trial in order to imprison you. All he must do is put his seal to a letter calling for your arrest.

CHARLES DE MONTESQUIEU (duh-mawn-tesk-YUH): Laws should punish actions only. Speech is not treason.

VOLTAIRE: Under a government worthy of the name, the liberty to speak one's thoughts is the natural right of the citizen.

DENIS DIDEROT (deed-ROE): Everything must be examined. Everything must be shaken up, without exception.

MADAME DE PETIT: So you think that everyone has the right to speak freely and openly about government?

JOHN LOCKE: Men are by nature all free, equal, and independent. No one can be put under the power of another without his own consent.

THOMAS JEFFERSON: Under the law of nature, all men are born free.

JEAN-JACQUES ROUSSEAU (roo-SAW): Man is born free, and everywhere he is in chains.

MADAME DE PETIT: Isn't that a bit extreme?

CESARE BECCARIA (beh-KAR-yuh): Every act of authority by one man over another must come from absolute necessity. Otherwise it is tyranny.

MADAME DE PETIT: What kind of authority do you think is not necessary? Can you give me an example?

JERFERSON: Rulers have made themselves judges of people's religious beliefs. They have set up their own opinions as the only true ones, and have tried to impose them on other people. But our civil rights have nothing to do with our religious opinions.

MADAME DE PETIT: Then how would you describe a good government?

ROUSSEAU: The two main aims of every government should be liberty and equality.

LOCKE: Governments should keep within limits. First, they should govern by public laws--the same for both rich and poor. Second, these laws should be designed only for the good of the people. Third, governments must not raise taxes without the consent of the people.

MADAME DE PETIT: I must say, your ideas are rather...revolutionary.

VOLTAIRE: Everything that's happening today is spreading the seeds of a revolution. I'm an old man and I won't live to see it. But revolution is...on the way.

From Sheila Burns, et al., *Age of Europe* (New York: Scholastic Book Services), Copyright © 1976 by Scholastic Magazines, Inc., pp. 226-228.

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HANDOUT 11.2

DIRECTIONS: In the first column below are topics based on the salon meeting. In the other three columns, write statements reflecting each person's opinions about the topics listed on the left.

TOPIC	Jefferson	Locke	Voltaire
Freedom of Speech			
Role of Government			
Consent of the Governed			
Role of Leadership			
Revolution			

HANDOUT 11.3

Global Times: Enlightenment

Your assignment for the Global Times is to cover a discussion among eighteenth century political philosophers. In the space below, prepare a 50-word story and headline, describing the gathering at the salon.

Global Times

LEARNING ACTIVITY 12

TOPIC: How important were periodicals and coffeehouses to the Enlightenment?

BACKGROUND INFORMATION:

Enlightenment ideas in England were diffused in two interesting spheres. Periodicals such as *Wit's Cabinet, Tatler*, and *Spectator* were forums to discuss new ideas, especially new conceptions of politeness. Reason was being applied to social interaction.

The table of contents from *Wit's Cabinet* lists topics of interest to its readers. Note that the booklet is aimed at "gentlemen" and "ladies." Also note that some "f" letters should be read as "s" letters: Phyfiognomy is Physiognomy.

Coffeehouses became the public space for reading periodicals and discussing new ideas. Coffee was a new, exotic drink that was seen as an encouragement to polite social discourse. The coffee houses also served as a meeting place for business men.

OBJECTIVES: Students will be able to:

1. analyze and interpret primary source documents
2. identify different topics found in a table of contents
3. identify different activities as depicted in a coffeehouse scene
4. define words from context

INSTRUCTIONAL STRATEGY:

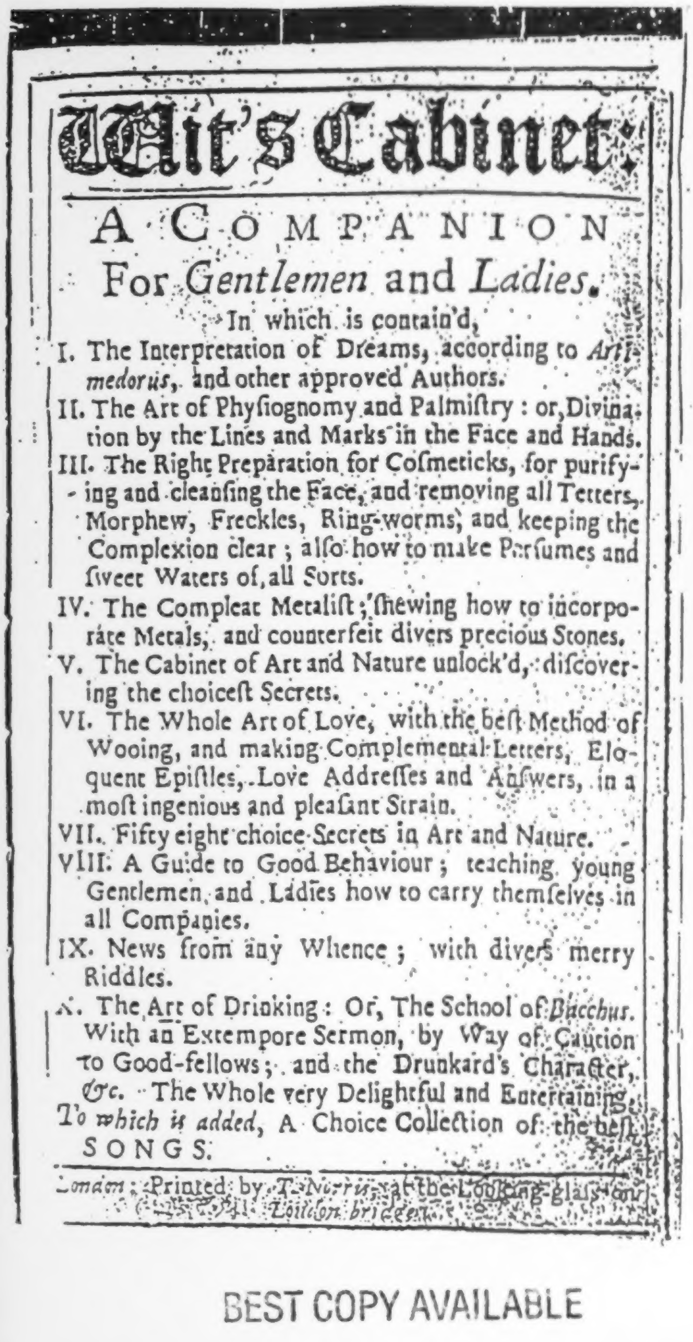
1. Distribute handout 12.1 to the students
   a. Have students draw a circle around the proprietor of the coffeehouse
   b. Have students draw a circle around a polite conversation
   c. Have students draw a circle around an "impolite" conversation
   d. In *Wit's Cabinet* have the students select three stories they might have read. Then ask them to explain why they made those choices.
   e. Ask the students to define Physiognomy
   f. Ask the students to identify the uses of cosmetics as found in *Wit's Cabinet*.
2. Distribute handout 12.2, from the *Athenian Mercury*, a journal published in 1692, which preceded *Tatler* and the *Spectator*
   a. What references are there to the classical world in the illustration? (Rome in the upper right corner, reference to Athenian Society)
   b. What is the significance of the 12 figures in the center? (they are secular replacements for the Apostles as a source of wisdom)
   c. Note how members of the public submit questions to the 12 scholars.
   d. What issues are highlighted at the bottom of the illustration?
   (suicide and spousal abuse were topics of public interest)

APPLICATION:

Direct the students to either draw a public space used today to discuss important ideas and/or write a table of contents for a *Wit's Cabinet* to be distributed at the high school.

Submitted by David Dore

HANDOUT 12.1



Wit's Cabinet:

A COMPANION

For *Gentlemen* and *Ladies*.

In which is contain'd,

I. The Interpretation of Dreams, according to *Artimedorus*, and other approved Authors.

II. The Art of Phyſiognomy and Palmiſtry: or, Divination by the Lines and Marks in the Face and Hands.

III. The Right Preparation for Coſmeticks, for purifying and cleanſing the Face, and removing all Tetters, Morphew, Freckles, Ring-worms, and keeping the Complexion clear; alſo how to make Perſumes and ſweet Waters of all Sorts.

IV. The Compleat Metaliſt; ſhewing how to incorporate Metals, and counterfeit divers precious Stones.

V. The Cabinet of Art and Nature unlock'd, diſcovering the choiceſt Secrets.

VI. The Whole Art of Love, with the beſt Method of Wooing, and making Complemental Letters, Eloquent Epiſtles, Love Addreſſes and Anſwers, in a moſt ingenious and pleaſant Strain.

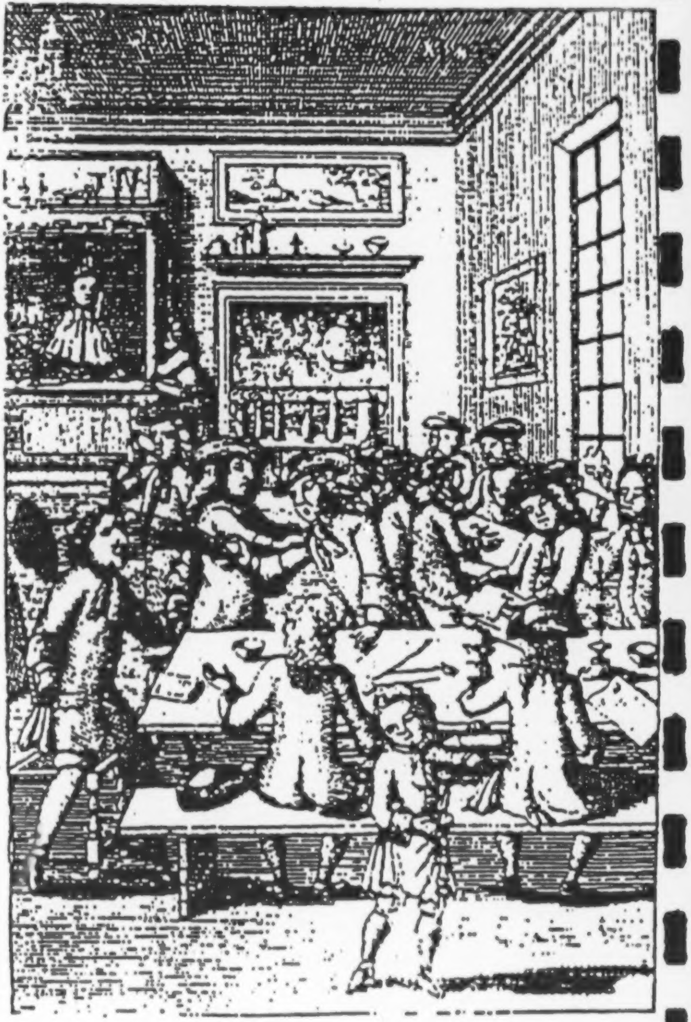
VII. Fifty eight choice Secrets in Art and Nature.

VIII. A Guide to Good Behaviour; teaching young Gentlemen and Ladies how to carry themſelves in all Companies.

IX. News from any Whence; with divers merry Riddles.

X. The Art of Drinking: Or, The School of *Bacchus*. With an Extempore Sermon, by Way of Caution to Good-fellows; and the Drunkard's Character, *&c.* The Whole very Delightful and Entertaining. *To which is added*, A Choice Collection of the beſt SONGS.

London: Printed by *T. Norris*, at the Looking-glass on
[illegible] *London bridge.*



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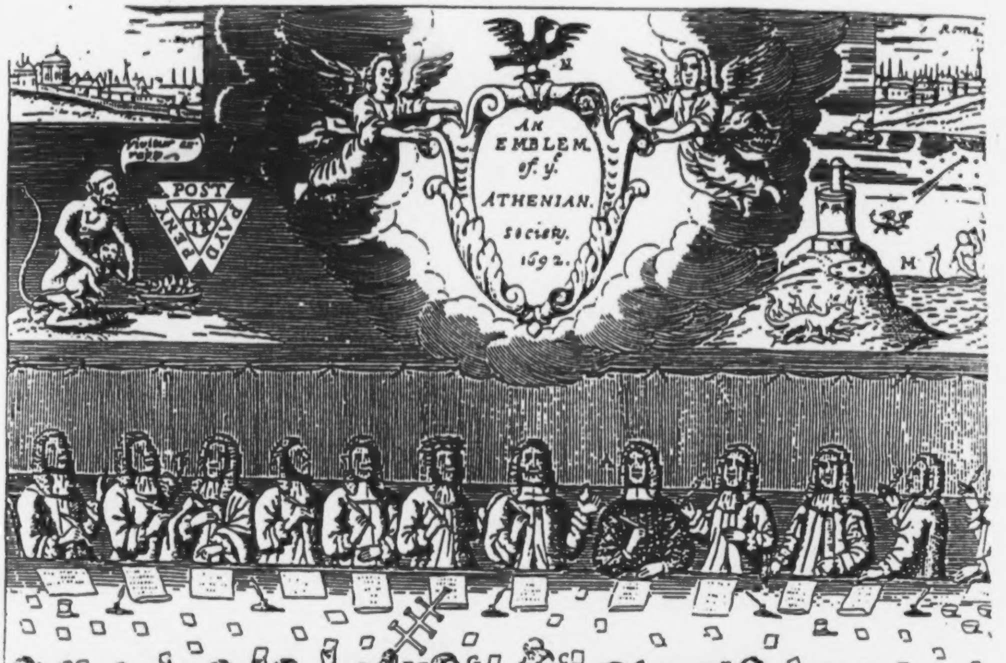
HANDOUT 12.2


AN EMBLEM of y ATHENIAN society 1692
POST PAYD PENY
Rome
M
D
G
C
B
F
I
H
help help noble Athenians
Oxford
Cambridge

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LEARNING ACTIVITY 13

TOPIC: How did the Enlightenment account for the existence of evil in a world governed by a benevolent God?

BACKGROUND INFORMATION:

One of the major tenets of the Enlightenment was a commitment to the belief that the physical Universe, the natural world, was governed by a set of immutable natural laws. Such a view was the product of the Scientific Revolution of the 16th and 17th centuries. According to the thinkers of the Scientific Revolution all natural phenomena were the result of cause and effect relationships that could be discovered using reason, observation, and the scientific method. Intellectuals no longer were to seek supernatural explanations for the operations of the physical world.

Such an approach however did not rule out a role for a Divine Being. God was still seen as the Creator of the natural world and responsible for the creation of its natural laws; but, His role was only as the Creator in that He did not interfere with, nor intervene in the operations of His laws. Since the natural world was the creation of an all-benign God, it was assumed that the world was benign and good. It was apparent to any observer that in this 'all good world' there existed man, crime, and deprivation; in short, things most people would consider evil. Certainly, most of these could be accounted for as the omissions or commissioners of man, and hence man's fault, not God's. But what of plagues, famines, or natural disasters? How could these be reconciled with an all-benevolent Creator? You are going to be looking at one such disaster: the Lisbon earthquake of November 1, 1755, which killed an estimated 15,000 people. As you go through this exercise, focus on how the Enlightenment thinkers attempted to explain natural calamities given their belief in a benevolent, if detached, Creator.

OBJECTIVES: Students will be able to:

1. identify the nature of the intellectual crisis posed by the Lisbon quake to the thinkers of the Enlightenment
2. identify the difficulty of maintaining a role for a Divine Being in a natural world explained solely by natural causes
3. compare and contrast how several philosophes interpreted the Lisbon disaster
4. identify terms such as deism, skepticism, materialism, and atheism

INSTRUCTIONAL STRATEGIES:

1. Give a brief (5-10 minutes) synopsis of the Scientific Revolution. Make sure you include some definitions of terms such as inductive thinking, empiricism, natural laws, cause and effect relationships. Conclude with a description of the Newtonian view of the cosmos and where God fit into this new philosophy.
2. Distribute the readings on handouts 13.1 - 13.4. Allow at least one night for the class to read them. Have the class read the handouts in the following order:
   13.1 Pope's poem "An Essay on Man"
   13.2 Voltaire's "Poem on the Lisbon Disaster"
   13.3 Rousseau's "Letter to Voltaire"
   13.4 Baron d'Holbach's "The System of Nature"
3. Divide the class into small groups, each of which will give a summary of one of these thinker's positions. (Don't pre-designate who will join which group, so that all students will read all of the handouts for homework!)

SUMMARY:

Divide the class into five groups, Give them five minutes to prepare their summaries, and then have each report read aloud. The teacher's role here should be only to help clarify when necessary.

After the summaries are given (10-15 minutes) have each student write a short paragraph in which they identify which source(s) made the most convincing argument and why.

APPLICATION:

Conclude the lesson by asking this question: have the philosophes they've read answered the old question raised by the Greek philosopher Epicures,

> **"Is He (God) willing to prevent evil but not able?**
> **Then he is impotent. Is he able, but not willing?**
> **Then he is malevolent. Is he both able and willing?**
> **Whence then is evil?"**

Is this question relevant today?

HANDOUT 13.1

From Alexander Pope, "An Essay on Man," 1734

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, chang'd thro' all, and yet in all the same;
Great in the earth, as in th' ethereal[16] frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart:
As full, as perfect, in vile Man that mourns,
As the rapt Seraph[17] that adores and burns:
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all.

Cease then, nor Order Imperfection name:
Our proper bliss depends on what we blame.
Know thy own point: This kind, this due degree
Of blindness, weakness, Heav'n bestows on thee;
Submit.—In this, or any other sphere,
Secure to be as blest as thou canst bear:
Safe in the hand of one disposing Pow'r,
Or in the natal, or the mortal hour.
All Nature is but Art, unknown to thee;
All Chance, Direction, which thou canst not see;
All Discord, Harmony not understood;
All partial Evil, universal Good:
And, spite of Pride, in erring Reason's spite,
One truth is clear, WHATEVER IS, IS RIGHT.

HANDOUT 13.2

From Voltaire, "Poem on the Lisbon Disaster, or An Examination of that Axiom 'All Is Well,'" 1755

Oh, miserable mortals! Oh wretched earth!
Oh, dreadful assembly of all mankind!
Eternal sermon of useless sufferings!
Deluded philosophers who cry, "All is well,"
Hasten, contemplate these frightful ruins,
This wreck, these shreds, these wretched ashes of the dead;
These women and children heaped on one another,
These scattered members under broken marble;
One-hundred thousand unfortunates devoured by the earth,
Who, bleeding, lacerated, and still alive,
Buried under their roofs without aid in their anguish,
End their sad days!
In answer to the half-formed cries of their dying voices,
At the frightful sight of their smoking ashes,
Will you say: "This is result of eternal laws
Directing the acts of a free and good God!"
Will you say, in seeing this mass of victims:
"God is revenged, their death is the price for their crimes?"
What crime, what error did these children,
Crushed and bloody on their mothers' breasts, commit?
Did Lisbon, which is no more, have more vices
Than London and Paris immersed in their pleasures?
Lisbon is destroyed, and they dance in Paris!

Source from Theodore Bestermann, editor, Voltaire's Correspondence, *vol. 30 (Geneva: Institût et Musée Voltaire, 1958), pp. 102–115. Translated by Julius R. Ruff.*

HANDOUT 13.3

From Jean-Jacques Rousseau's Letter to Voltaire Regarding the Poem on the Lisbon Earthquake, August 18, 1756

All my complaints are . . . against your poem on the Lisbon disaster, because I expected from it evidence more worthy of the humanity which apparently inspired you to write it. You reproach Pope[21] and Leibnitz[22] with belittling our misfortunes by affirming that all is well, but you so burden the list of our miseries that you further disparage our condition. Instead of the consolations that I expected, you only vex me. It might be said that you fear that I don't feel my unhappiness enough, and that you are trying to soothe me by proving that all is bad.

Do not be mistaken, Monsieur, it happens that everything is contrary to what you propose. This optimism which you find so cruel consoles me still in the same woes that you force on me as unbearable. Pope's poem[23] alleviates my difficulties and inclines me to patience; yours makes my afflictions worse, prompts me to grumble, and, leading me beyond a shattered hope, reduces me to despair. . . .

"Have patience, man," Pope and Leibnitz tell me, "your woes are a necessary effect of your nature and of the constitution of the universe. The eternal and beneficent Being who governs the universe wished to protect you. Of all the possible plans, he chose that combining the minimum evil and the maximum good. If it is necessary to say the same thing more bluntly, God has done no better for mankind because (He) can do not better."

Now what does your poem tell me? "Suffer forever unfortunate one. If a God created you, He is doubtlessly all powerful and could have prevented all your woes. Don't ever hope that your woes will end, because you would never know why you exist, if it is not to suffer and die. . . ."

I do not see how one can search for the source of moral evil anywhere but in man. . . . Moreover . . . the majority of our physical misfortunes are also our work. Without leaving your Lisbon subject, concede, for example, that it was hardly nature that there brought together twenty-thousand houses of six or seven stories. If the residents of this large city had been more evenly dispersed and less densely housed, the losses would have been fewer or perhaps none at all. Everyone would have fled at the first shock. But many obstinately remained . . . to expose themselves to additional earth tremors because what they would have had to leave behind was worth more than what they could carry away. How many unfortunates perished in this disaster through the desire to fetch their clothing, papers, or money? . . .

There are often events that afflict us . . . that lose a lot of their horror when we examine them closely. I learned in *Zadig*,[24] and nature daily confirms my lesson, that a rapid death is not always a true misfortune, and that it can sometimes be considered a relative blessing. Of the many persons crushed under Lisbon's ruins, some without doubt escaped greater misfortunes, and . . . it is not certain that a single one of these unfortunates suffered more than if, in the normal course of events, he had awaited [a more normal] death to overtake him after long agonies. Was death [in the ruins] a sadder end than that of a dying person overburdened with useless treatments, whose notary[25] and heirs do not allow him a respite, whom the doctors kill in his own bed at their leisure, and whom the barbarous priests artfully try to make relish death? For me, I see everywhere that the misfortunes nature imposes upon us are less cruel than those which we add to them. . . .

I cannot prevent myself, Monsieur, from noting . . . a strange contrast between you and me as regards the subject of this letter. Satiated with glory . . . you live free in the midst of affluence.[26] Certain of your immortality, you peacefully philosophize on the nature of the soul, and, if your body or heart suffer, you have Tronchin[27] as doctor and friend. You however find only evil on earth. And I, an obscure and poor man tormented with an incurable illness, meditate with pleasure in my seclusion and find that all is well. What is the source of this apparent contradiction? You explained it yourself: you revel but I hope, and hope beautifies everything.

. . . I have suffered too much in this life not to look forward to another. No metaphysical subtleties cause me to doubt a time of immortality for the soul and a beneficent providence. I sense it, I believe it, I wish it, I hope for it, I will uphold it until my last gasp. . . .

I am, with respect, Monsieur,
Jean-Jacques Rousseau

Source 9 from David Hume, Essays: Moral, Political and Literary *(Oxford: Oxford University Press, 1963), pp. 519–521, 524–526, 540–542.*

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[21] Alexander Pope, whose "Essay on Man" is Source 4 in this chapter.

[22] Gottfried Wilhelm von Leibnitz: a German mathematician and philosopher (1646–1716), the author of *Essays on Theodicy*, in which he examined the origins of evil in the world. Leibnitz saw the universe operating according to a divine plan and therefore this was the best of all possible worlds. He was not a total optimist, however, because he recognized the existence of evil. Incompletely understanding the thought of Leibnitz, Voltaire satirized him as a blind optimist in his novel *Candide* (1759).

[23] Pope's poem: "An Essay on Man."

[24] Zadig: a story published by Voltaire in 1747 that still reflected some faith on his part that a divine order for the world assured that all would work out for the best. In the story, Zadig, the main character, endures a lengthy series of misfortunes.

[25] notary: in France and other Continental countries, a professional person specializing in drafting wills and inventorying the property involved in them as well as drawing up other property arrangements.

[26] Voltaire had prospered from his publishings and also had invested well. He owned property in Geneva, Switzerland and a large estate at Ferney, France, on the Swiss border.

[27] Theodore Tronchin: a physician (1709–1781) of Geneva, Switzerland. A pioneer in smallpox inoculation in Switzerland, he was a member of Voltaire's circle.

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From Paul-Henry Thiry, Baron d'Holbach, *The System of Nature*, 1770

Preface

The source of man's unhappiness is his ignorance of Nature. The pertinacity with which he clings to blind opinions imbibed in his infancy, which interweave themselves with his existence, the consequent prejudice that warps his mind, that prevents its expansion, that renders him the slave of fiction, appears to doom him to continual errour. He resembles a child destitute of experience, full of idle notions: a dangerous leaven mixes itself with all his knowledge: it is of necessity obscure, it is vacillating and false:—He takes the tone of his ideas on the authority of others, who are themselves in errour, or else have an interest in deceiving him. To remove this Cimmerian darkness,[30] these barriers to the improvement of his condition; to disentangle him from the clouds of errour that envelop him, that obscure the path he ought to tread; to guide him out of this Cretan labyrinth,[31] requires the clue of Ariadne,[32] with all the love she could bestow on Theseus. It exacts more than common exertion; it needs a most determined, a most undaunted courage—it is never effected but by a persevering resolution to act, to think for himself; to examine with rigour and impartiality the opinions he has adopted. . . .

Man seeks to range out of his sphere: notwithstanding the reiterated checks his ambitious folly experiences, he still attempts the impossible; strives to carry his researches beyond the visible world; and hunts out misery in imaginary regions. He would be a metaphysician before he has become a practical philosopher. He quits the contemplation of realities to meditate on chimeras. He neglects experience to feed on conjecture, to indulge in hypothesis. He dares not cultivate his reason, because from his earliest days he has been taught to consider it criminal. He pretends to know his fate in the indistinct abodes of another life, before he has considered of the means by which he is to render himself happy in the world he inhabits: in short, man disdains the study of Nature, except it be partially. . . .

The most important of our duties, then, is to seek means by which we may destroy delusions that can never do more than mislead us. The remedies for these evils must be sought for in Nature herself; it is only in the abundance of her resources, that we can rationally expect to find antidotes to the mischiefs brought upon us by an ill-directed, by an over-powering enthusiasm. It is time these remedies were sought; it is time to look the evil boldly in the face, to examine its foundations, to scrutinize its super-structure: reason, with its faithful guide experience, must attack in their entrenchments those prejudices to which the human race has but too long been the victim. For this purpose reason must be restored to its proper rank,—it must be rescued from the evil company with which it is associated. . . .

Truth speaks not to these perverse beings [the enemies of the human race]:—her voice can only be heard by generous minds accustomed to reflection, whose sensibilities make them lament the numberless calamities showered on the earth by political and religious tyranny—whose enlightened minds contemplate with horrour the immensity, the ponderosity of that series of misfortunes with which errour has in all ages overwhelmed mankind. . . .

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[30] **Cimmerian darkness:** in Greek mythology, the Cimmerians were a people inhabiting a land of perpetual darkness.

[31] **Cretan labyrinth:** according to Greek mythology, there existed on the island of Crete a structure of winding passages leading to a monster with the body of a man and the head of a bull, the Minotaur. This monster was annually fed seven young men and seven young women from Athens as that city's tribute to the rulers of Crete.

[32] **Ariadne:** daughter of the King of Crete, fell in love with Theseus, an Athenean hero and one of the youths sent by Athens to be offered to the Minotaur. Ariadne gave Theseus a ball of thread which he unwound as he penetrated the labyrinth and there killed the Minotaur. He then followed the thread back out of the labyrinth.

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LEARNING ACTIVITY 14

TOPIC: How did the Enlightenment view the role of women?

BACKGROUND:

The idea of progress and the importance of education in furthering progress was an important issue in the eighteenth century. However, there were conflicting opinions on whether women were in need of education and if they were capable of education equal to that of men. The *Encyclopedie* reflected the opinion that women should assume traditional roles which meant women only needed limited education. Rousseau also wrote in *Emile* of a woman's limitations and suggested that women only needed education that would train them for domestic roles.

This view of women as inferior to men—physically, intellectually, and emotionally—was not new to the eighteenth century. Given that many of the philosophes refused to express or support an idea simply because of its age or tradition, one would believe that the philosophes would "rethink" the role and status of women. However, as expressed in the *Encyclopedie*, and later by Rousseau, the traditional role of women was not to change. The ideal role of women continued to be that of a virtuous wife and mother who obeyed her husband and educated her daughters to do the same. Women were not to function outside of the home. One method of studying how these views were expressed is to study the paintings of artists who expressed the views of the philosophes. Students will study and answer questions based on paintings by Chardin, Vigee-Lebrun, and a plate from the *Encyclopedie*.

OBJECTIVES: Students will be able to:

1. read primary sources to identify main ideas
2. demonstrate a knowledge of two opposing viewpoints in regards to the education of women
3. use works of art (paintings and plates) to identify major themes and ideas of the Enlightenment in regards to the role of women during the eighteenth century.

INSTRUCTIONAL STRATEGIES:

1. Distribute handouts 14.1- 14.3
2. Students will individually read each excerpt. When students are finished reading, instruct students to form pairs in order to discuss the meaning of each excerpt. Questions for the discussion may include the following:
   a. How do these excerpts differ? Are there any similarities?
   b. Which of these readings do you think was more representative of the prevailing views of the eighteenth century philosophes? Why?
   c. Might these views differ between women and men of eighteenth century? Why or why not?
   d. Can you give any example of how certain philosophes might respond to these views? Support your examples.
3. Tell the students that these sources were taken from the *Encyclopedie* in an article entitled, "Woman." How do these excerpts now add to our definition of the Enlightenment?
4. Distribute handout 14.4 showing the different works of art.
5. Students break into groups of two and discuss the view of women in each picture. They should pay close attention to the setting of each work and what each woman is doing. Questions for discussion may include the following:
   a. According to these paintings, what are the duties of a woman in the eighteenth century?
   b. Do these paintings reflect anything that would not be considered traditional for a woman of the eighteenth century?
   c. What types of women are portrayed in each work? In other words, who is the intended audience for these works?
   d. Why would women of this type need to read and write?
   e. How do these views compare and contrast with what we've studied about the Enlightenment thus far?

SUMMARY:
Ask students to imagine that they have the ability to travel back in time and are sent to respond to Rousseau and Condorcet. Write a short paragraph responding to the ideas of each writer. What examples can you draw upon from history and from you own lifetime that would support or refute each writer's viewpoint? Write a paragraph reflecting how you think Voltaire might respond to each of these excerpts.

APPLICATION:
If you were to create a painting that reflected the role of women today, what would you include? Students may either paint their own ideas or respond in paragraph form (depending on artistic ability).

Submitted by Clare Tilton

HANDOUT 14.1

The facilities common to the sexes are not equally shared between them; but take them all in all, they are well balanced. The more womanly a woman is, the better. Whenever she exercises her own proper powers she gains by it: when she tries to usurp ours she becomes our inferior. Believe me, wise mother, it is a mistake to bring up your daughter to be like a good man. Make her a good woman, and you can be sure that she will be worth more for herself and for us. This does not mean that she should be brought up in utter ignorance and confined to domestic tasks. A man does not want to make his companion a servant and deprive himself of the peculiar charms of her company. That is quite against the teaching of nature, which has endowed women with quick pleasing minds. Nature means them to think, to judge, to love, to know and to cultivate the mind as well as the countenance. This is the equipment nature has given them to compensate for their lack of strength and enable them to direct the strength of men.

As I see it, the special functions of women, their inclinations and their duties, combine to suggest the kind of education they require. Men and women are made for each other but they differ in the measure of their dependence on each other. We could get on better without women than women could get on without us. To play their part in life they must have our willing help, and for that they must earn our esteem. By the very law of nature, women are at the mercy of men's judgments both for themselves and for their children. It is not enough that they should be estimable: they must be esteemed. It is not enough that they should be beautiful: they must be pleasing. It is not enough that they should be wise: their wisdom must be recognized. Their honor does not rest on their conduct but on their reputation. Hence the kind of education they get should be the very opposite of men's in this respect. Public opinion is the tomb of a man's virtue but the throne of a woman's.

On the good constitution of the mothers depends that of the children and early education of men is in their hands. On women too depend the morals, the passions, the tastes, the pleasures, aye the happiness of men. For this reason their education must be wholly directed to their relations with men. To give them pleasure, to be useful to them, to win their love and esteem, to train them in their childhood, to care for them when they grow up, to give them counsel and consultation, to make life sweet and agreeable for them: these are the tasks of women in all times for which they should be trained from childhood.

Condorcet by Keith Baker, 1976.

HANDOUT 14.2

Because Lack of Instruction for Women Would Introduce into the Family an Inequality Detrimental to its Happiness

Moreover, instruction could not be established for men alone without introducing a clear inequality, not only between husband and wife, but between brother and sister, and even between mother and son. Nothing would be more detrimental to the purity and happiness of domestic life. Equality is everywhere the primary element of happiness, peace, and virtue, but this is especially true in families. What authority could maternal tenderness possess if ignorance destined mothers to become the object of the ridicule or scorn of their children? It will perhaps be said that I am exaggerating this danger; that the young are now being taught things that not only their mothers but even their fathers do not know, without anyone being struck by the resulting disadvantages. But it must be observed, first of all, that since many of these things are regarded as useless by the parents and often by the children themselves, they do not give the latter any superiority in their own eyes. It is the teaching of really useful knowledge that is currently at issue. Moreover, it is a matter of general education, and the disadvantages of such superiority would be far more striking in that context than in the case of an education reserved for the classes in which politeness of manners and the advantages that parents derive from their wealth prevent children from taking too much pride in their burgeoning knowledge. Those who have been able to observe youths from poor families who by some chance have enjoyed a cultivated education will easily recognize this fear as well founded.

Finally, women have the same rights as men. They therefore have a right to the same opportunities to acquire the knowledge that alone confers the effective means to exercise these rights with the same independence and to the same extent.

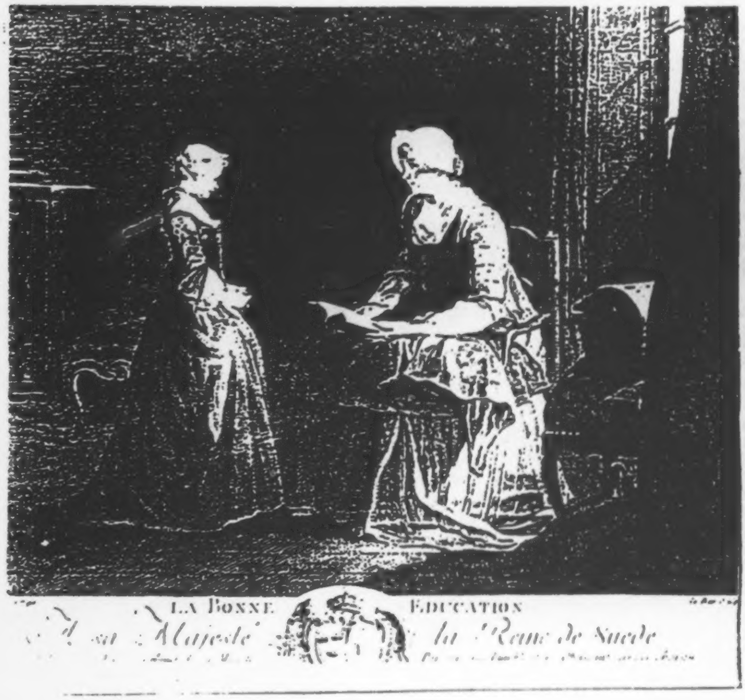
Rousseau, *The Emile of Jean Jacques Rousseau*, by William Boyd, 1985.

HANDOUT 14.3

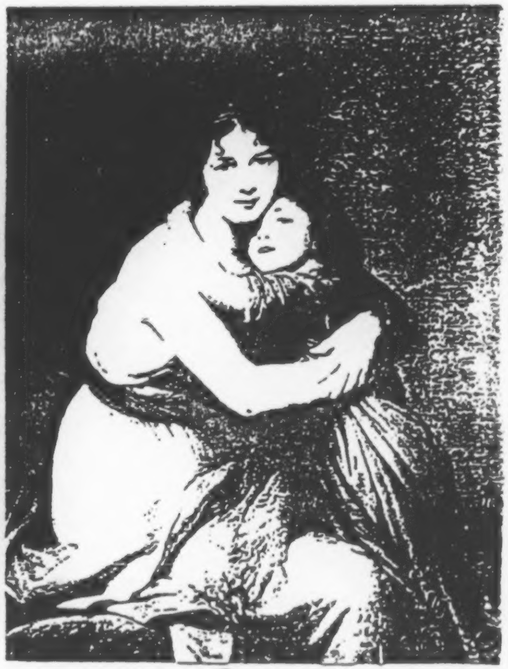
Her happiness lies in her ignorance of what the world calls *pleasures*, her glory is to live unknowing. Confined to her duties as wife and mother, she devotes her days to the practice of modest virtues: occupied in running her family, she rules her husband with kindness, her children with tenderness, her servants with goodness; her house is the home of religious feeling, of filial piety, of conjugal love, of maternal tenderness, of order, of inner peace, of untroubled sleep, and of health; economical and settled, she is averted form passions and wants ... she emanates a gentle warmth, a pure light, which illumines and brings to life all that is around her. Is it nature that has disposed her thus, or reason which has led her to supreme rank where I see her?

Chardin, by Philip Cornisbee, 1985

HANDOUT 14.4


LA BONNE ÉDUCATION
A sa Majesté la Reine de Suede

A



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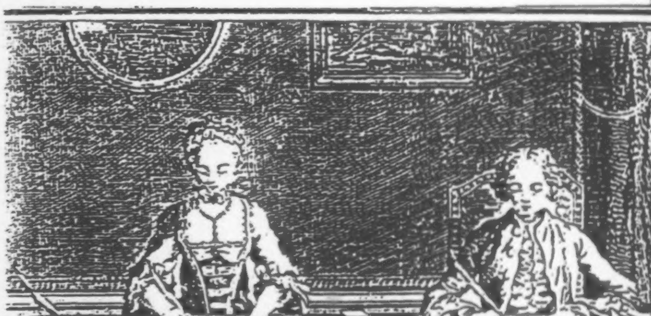

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LEARNING ACTIVITY 15

TOPIC: Were the "enlightened despots" truly enlightened?

BACKGROUND INFORMATION:

How enlightened were the rulers of the 18th century, and just how concerned were they with reforms for the general populace? How difficult was it for an enlightened ruler to bring about change?

In Austria, Maria Theresa was repressive and unscrupulous when "political necessity" required it. Her son and successor, Joseph II, was largely ineffective because he swamped his administrators with an almost never ending succession of new measures they did not like. What can an enlightened monarch do with an unenlightened aristocracy? Open conflict with Joseph's nobles, especially on the perimeters of his empire, was sufficient to frustrate not only Joseph, but caused his brother to undo much of what Joseph had done.

OBJECTIVES: Students will be able to:

1. define the term enlightened despot
2. identify the difficulties to political reform in the monarchical system of the 18th century
3. chart and compare rulers of the 18th century determining their status as enlightened or unenlightened
4. relate reforms in various 18th century European countries to individual or groups of philosophes' ideas

INSTRUCTIONAL STRATEGIES:

1. Have students define the term enlightened despot. Include statements such as: reform-minded ruler; ruler concerned with improving the living conditions of his/her general population; ruler who encourages free-thinking ideas as long as they didn't challenge the authority of the ruler; or a ruler who encourages education reform for his common subjects.
2. Students will analyze documents 1 - 4 on handout 15.1 and identify those specific reforms Joseph II of Austria attempted to bring to Austria. Discuss the reforms attempted by Joseph. Whom did they help? Would you consider these reforms enlightened? Why or why not?
3. Students will analyze documents 5, 6, 7, and 8 on handout 15.2. What is the tone of these documents? Who are the people communicating to Joseph, and what are they encouraging him to do? What does Joseph say he is going to do? Why does he use "we" to begin the declaration in document 9? What do you sense about Joseph from this document, after having read the earlier documents?
4. Have students create a chart of the 18th century rulers, their reforms and which philosophes seem to have had the greatest influence on them. Some may not be considered enlightened. Include the following rulers:

Frederick II
Maria Theresa
Joseph II
Peter I
Catherine II
Louis XV
Louis XVI
George III
Alexander I

Discuss findings about chart data—how much influence did the philosophes have in European reform movements? Were the reforms in countries "enlightened" or just utilitarian (in order to consolidate power) in nature? Did uprisings or revolutions occur in these countries as a result of enlightened thinking or just the need for improvement in the quality of life of the oppressed or lower classes (peasants)? See Pugachev rebellion, the Mapeou coup, the Decembrists Revolt, Corsica (vs. Genoese rule), or American Revolution. Were the "enlightened despots" sincere? What do your textbooks and outside sources say? Or, were the rulers victims of an unenlightened populace?

Submitted by Keith Keyser

HANDOUT 15.1

DOCUMENT 1

Program of Reform 1765

Education should be improved and universities established in the provinces. No one should be allowed to enter a monastery or become a priest until he is twenty-five. The monasteries are to be re-organized for the good of all. Young nobles should be educated to the age of eighteen and should then go into the army for three years to improve their character. Officials, especially high officials, should be made to work harder; the regent (Joseph) should travel about his lands unofficially and often. The government should adopt as its policy toleration in religion, have only a mild censorship and there should be no prosecutions for bad morals and no spying on peoples private lives. Industry and commerce are to be helped. This will be done by stopping monopolies, setting up schools of commerce and by putting an end to the idea that nobles should not go into business. To save money, officers should wear uniforms and officials ordinary black suits at court. All this should take place not in bits and pieces but as one great plan of reform.

—Joseph II, Emperor of Austria (1741-90)

DOCUMENT 2

Petty reforms will not do; the whole must be transformed. What good does an occasional reform of the Church do? What does it matter whether there is one more holiday or one less, one more nun or one less? It is the foundations, the inner spirit, the system which must be changed.

—Joseph II

DOCUMENT 3

I only hope that when I die I shall know that my son will be as great and religious as his ancestors; that he will give up his false ideas, evil books and his friendships and those people who have turned away from everything which is worthwhile and sacred and who have led him to try to establish a myth of freedom which could never exist and which could only lead to universal destruction.

—Maria Theresa to Joseph II

DOCUMENT 4

Pastoral Letter

All jealousies and prejudices between one province and another and between one people and another must end. In the State everybody suffers when one part is out of order. The differences between peoples and religions must disappear. All citizens must look upon one another as brothers. Nobody must allow his own personal feelings to interfere with the work of the State. Everybody must do his duty whatever his rank. The State means the greatest good for the greatest number.

—Joseph II

HANDOUT 15.2

DOCUMENT 5

I can never agree to such slackness in religion and habits. You are too much against the old things, particularly the Church. You are too permissive in matters of morals and behavior. This worries me for your sake and makes me frightened about what might happen in the future.

—Maria Theresa (Mother of Joseph II)

DOCUMENT 6

Tax Decree 1789

In the future, all payments are to consist of one basic tax on the land. It would be unfair and contrary to principle to all for any differences on account of the status of the owner. Accordingly from now on there will be complete equality. Although we do not wish to interfere with the rights of nobles yet it is our duty to set a limit to the taxes which peasants pay to their lords.

—Joseph II

DOCUMENT 7

This severe justice which makes everyone equal before the law seems quite unfair to me. It is wrong to condemn a court, a member of the council or a noble to sweeping the streets just as if they were ordinary workers are servants.

—Caroline Pichler (Viennese noblewoman)

DOCUMENT 8

There came to us at this time from France a mass of books which encouraged a spirit of scoffing, disloyalty and rebelliousness. Everything that was beautiful, noble, and sacred was attacked under the pretence of philosophy, love of truth and impartial investigation.

—Caroline Pichler

DOCUMENT 9

1790 Declaration on Hungary

We have decided to restore the system of administration to what it was in 1780. We brought in the reforms because we thought that they would be for the good of all and in the hope that after you had had the time to see them at work you would come to find that they were good. But we are now convinced that you prefer the old system.

—Joseph II

LEARNING ACTIVITY 16

TOPIC: What were Montesquieu's views on government?

BACKGROUND:

Baron de Montesquieu (Charles Louis de Secondat, 1689-1755) used reason to study government. His most important work was *The Spirit of Laws* (1748), a twenty year study of laws and constitutions from ancient time forward. Because of this work he is considered the founder of political science. He strongly believed in separation and balance of powers in government to prevent royal absolutism.

OBJECTIVES: The students will be able to:

1. read a primary source and identify main ideas.
2. compare and contrast the three types of power.
3. give examples of Montesquieu's views on checks and balances.

INSTRUCTIONAL STRATEGIES:

1. Teacher will distribute handout 16.1 and have students pair up to discuss main ideas.
2. Teacher will raise the following questions:
   a) Who would rule in Montesquieu's government?
   b) What are the three areas of government?
   c) What powers are given to each branch?
   d) When could each power check another?
   e) Compare this to our constitutional system
3. Teacher will hand out the following questions:
   a) How does Montesquieu define political liberty?
   b) Why does he feel that absolute power is wrong?
   c) Each branch of power has certain duties to perform. What are the duties of each branch?
   d) In what way does a subject gain his liberty?
   e) Compare and contrast the ideas expressed here with those in our Constitution. Which of Montesquieu's ideas were included? Which were not?

SUMMARY:

After collecting answers to these questions, teacher will ask students to write two paragraphs; the first from the view of the king of the time attacking the reading and the second from Montesquieu in rebuttal to that king.

Submitted by Roger Gold

HANDOUT 16.1

26. MONTESQUIEU'S VIEWS ON GOVERNMENT

1748

Political liberty does not consist in an unlimited freedom. In governments, that is, in societies directed by laws, liberty can consist only in the power of doing what we ought to will, and in not being constrained from doing what we ought to will.

We must have continually present in our minds the difference between independence and liberty. Liberty is a right of doing whatever the laws permit, and if a citizen could do what they forbid he would be no longer possessed of liberty, because all his fellow-citizens would have the same power. . . .

Political liberty is to be found only in moderate governments; and even in these it is not always found. It is there only when there is no abuse of power. But constant experience shows us that every man invested with power is apt to abuse it. . . . To prevent this abuse, it is necessary from the very nature of things that power should be a check to power. A government may be so constituted, as no man shall be compelled to do things to which the law does not oblige him, nor forced to abstain from things which the law permits. . . .

In every government there are three sorts of power: the legislative; the executive in respect to things dependent on the law of nations; and the executive in regard to matters that depend on the civil law.

By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, sends or receives embassies, establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state.

The political liberty of the subject is a tranquillity of mind arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner.

Again, there is no liberty if the judiciary power be not separated from the legislative and executive. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression. . . .

As in a country of liberty every man who is supposed a free agent ought to be his own governor, the legislative power should reside in the whole body of the people. But since this is impossible in large states, and in small ones is subject to many inconveniences, it is fit the people should transact by their representatives what they cannot transact by themselves. . . .

All the inhabitants of the several districts ought to have a right of voting at the election of a representative, except such as are in so mean a situation as to be deemed to have no will of their own. . . .

In such a state there are always persons distinguished by their birth, riches, or honours; but were they to be confounded with the common people, and to have only the weight of a single vote like the rest, the common liberty would be their slavery, and they would have no interest in supporting it, as most of the popular resolutions would be against them. The share they have, therefore, in the legislature ought to be proportioned to their other advantages in the state; which happens only when they form a body that has a right to check the licentiousness of the people, as the people have a right to oppose any encroachment of theirs.

The legislative power is therefore committed to the body of the nobles, and to that which represents the people, each having their assemblies and deliberations apart. . . .

The executive power ought to be in the hands of a monarch, because this branch of government, having need of despatch, is better administered by one than by many: on the other hand, whatever depends on the legislative power is oftentimes better regulated by many than by a single person. . . .

It is fit . . . that the executive power should regulate the time of meeting [of the legislature], as well as the duration of those assemblies, according to the circumstances and exigencies of a state known to itself.

Were the executive power not to have a right of restraining the encroachments of the legislative body, the latter would become despotic. . . .

But it is not proper, on the other hand, that the legislative power should have a right to stay the executive. . . . But if the legislative power in a free state has no right to stay the executive, it has a right and ought to have the means of examining in what manner its laws have been executed. . . .

The armies . . . should consist of the people, and have the same spirit as the people. . . . When once an army is established, it ought not to depend immediately on the legislative, but on the executive, power; and this from the very nature of the thing, its business consisting more in action than in deliberation. . . . As soon as the troops depend entirely on the legislative body, it becomes a military government. . . .

It is not sufficient to have treated of political liberty in relation to the constitution; we must examine it likewise in the relation it bears to the subject. . . .

The constitution may happen to be free, and the subject not. The subject may be free, and not the constitution. . . .

It is the disposition only of the laws, and even of the fundamental laws, that constitutes liberty in relation to the constitution. But as regards the subject: manners, customs, or received examples may give rise to it, and particular civil laws may encourage it. . . .

Political liberty consists in security, or, at least, in the opinion that we enjoy security.

This security is never more dangerously attacked than in public or private accusations. It is, therefore, on the goodness of criminal laws that the liberty of the subject principally depends. . . . When the subject has no fence to secure his innocence, he has none for his liberty.

Those laws which condemn a man to death on the deposition of a single witness are fatal to liberty. . . . Liberty is in perfection when criminal laws derive each punishment from the particular nature of the crime. There are then no arbitrary decisions; the punishment does not flow from the capriciousness of the legislator, but from the very nature of the thing; and man uses no violence to man.

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LEARNING ACTIVITY 17

TOPIC: What are the democratic and totalitarian implications in Jean Jacques Rousseau's *The Social Contract and Discourses*?

BACKGROUND INFORMATION:

Jean Jacques Rousseau (1712-1778) was one of the most influential and controversial men of his age. Born in Geneva, Switzerland, he led a poor, lonely, and unhappy existence. He was socially awkward in an age of polished manners and suffered from paranoia. He quarreled with almost everyone, including the philosophes. Rousseau believed that man's natural goodness had been corrupted by society. He wanted to create a system that would protect man's natural freedom while also satisfying his social needs. He envisioned a community of equals that would provide liberty, order, and the happiness that comes from positive social interaction. His famous work, *The Social Contract and Discourses*, published in 1762, made him an eloquent spokesman for the sovereignty of the people. To overcome the totalitarian aspects of majority rule, modern governments have guaranteed individual rights. An example of this is the United States Bill of Rights.

J. L. Talmon is an Israeli scholar who has posited the totalitarian potential inherent in Rousseau's general will theory. Talmon believes that when a regime declares that it embodies the general will, reflects natural rights, and brands all opposition as perversion, it becomes totalitarian, not democratic. Also, the general will, as interpreted by Talmon, denigrates individualism. Talmon places greater value on tradition and religious values as a basis for social harmony and freedom than on universal system based on secular values.

OBJECTIVES: Students will be able to:

1. define the following: political democracy, totalitarianism, general will, bill of rights
2. locate and explain the origins of democratic and totalitarian theories in Rousseau's *Social Contract and Discourses*.

INSTRUCTIONAL STRATEGIES:

1. Distribute handouts 17.1 and 17.2. Have students read and compare the selections from Rousseau and Talmon.
2. In essay form, have students compare and evaluate Rousseau's general will and Talmon's theories on totalitarian democracy.

SUMMARY:

Explain the potential totalitarian aspects of the general will. How does this apply to political democracy when defined as majority rule?

APPLICATION:

1. How have modern democratic states, such as the United States, protected individual rights while maintaining majority rule?
2. How can the totalitarian aspects of democracy be overcome?
3. How can religious values and tradition enhance or hinder democratic values. Explain with reference to today's world.

Submitted by Trinidad Gomis

HANDOUT 17.1

The Social Contract and Discourses

Man is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they ... the social order is a sacred right which is the basis of all other rights ... It is absurd to say that men give up freedom willingly ... to renounce liberty is to renounce being a man, to surrender the rights of humanity and even its duties ... such a renunciation is incompatible with man's nature; to remove all liberty from his will is to remove all morality from his acts... Men cannot survive against many obstacles in this state of nature: therefore men must act in concert. The problem is to find a form of association which will defend and protect with the whole common force the person and goods of each associate, and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before. The Social Contract provides the solution . . . The clauses of this contract may be reduced to one . . . the total alienation of each associate, together with all his rights, to the whole community; for in the first place, as each gives himself absolutely, the conditions are the same one for all; and this being so, no one has any interest in making himself burdensome to others . . . Each gives himself to nobody—he acquires the same right over others as they over him; thus, he gains an equivalent for everything he loses. Each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity, we receive each member as an indivisible part of the whole . . . In place of the individual personality, the act of association creates a moral collective body . . . those associated with it are people and citizens as sharing in the sovereign power and subjects as being under its laws . . . By virtue of what it is, it is always what it should be . . . To keep those who want rights of citizenship but no duties from undoing the union, whoever refuses to obey the general will shall be compelled to do so by the whole body . . . he will be forced to be free. What he gives up is little when compared to what he gains . . . he is ennobled and uplifted . . . instead of a stupid and unimaginative animal . . . he is an intelligent being and a man.

Jean Jacques Rousseau, *The Social Contract and Discourses*, translated by G.D.H. Cole, Everyman's Library Edition, 1946, pp. 3-4, 12-13. Reprinted by permission of E. P. Dutton & Co., Inc., New York, and J.. M. Dent and Sons, Ltd., London.

HANDOUT 17.2

The Origins of Totalitarian Democracy

J.L. Talmon believed that the philosophes neglected the basic conflict between liberty and virtue (what is socially acceptable). "Democracy satisfies the individual's love of power; government educates its people according to the form of government. The idea of a self-contained system from which all evil and unhappiness have been removed is totalitarian . . . to assume this to be feasible and inevitable is to invite a regime to say it embodies this and to brand all opposition as perversion or vice . . . the system reaffirms liberty . . . when a regime is by definition regarded as realizing rights and freedoms, the citizen becomes deprived of any right to complain that he is being deprived of his rights and liberties . . . the goal is not uniqueness, but to create conditions and educate men to fit into the 'virtuous society.'"

Talmon, J.L. (1960). *The Origins of Totalitarian Democracy.* New York: Praeger.

LEARNING ACTIVITY 18

TOPIC: What influence did the Enlightenment have on citizen rights for men and women during the French Revolution?

BACKGROUND INFORMATION:

In August 1789, the National Assembly, determined to eliminate the absolute monarchy and privilege, passed the Declaration of the Rights of Man and Citizen. Four years later, the National Convention was asked to approve the Declaration of the Rights of Woman and the Female Citizen, written by playwright Olympe de Gouges. The convention rejected the declaration on the grounds that women had no political role in the new society of France.

OBJECTIVES: Students will be able to:

1. read primary sources to identify main ideas
2. compare the rights demanded for men and women
3. identify the assertions of gender equality in the second document.

INSTRUCTIONAL STRATEGIES:

1. Teacher will distribute handouts 18.1 and 18.2. In pairs, students will read and discuss the main ideas of each.
2. Teacher will raise the following questions:
   a) How are the rights demanded similar?
   b) How are they different?
   c) What conditions of absolute rule were changed by handout 18.1?
   d) What conditions were women protesting?
   e) Is there any demand you find unreasonable? Why?
3. Teacher will ask the following questions:
   a) In 18.1 list three duties of the government.
   b) List three duties of the government.
   c) In 18.2 what rights did women want that were different from
   those the men demanded?
   d) In both documents, what shows the influence of Enlightenment ideas?
   e) Why do you think women's rights were denied by the convention?
4. Students will choose one of the following activities to demonstrate understanding.
   a) Write a newspaper editorial
   b) Write a letter to a friend
   c) Draw a cartoon

Submitted by Marjorie Thomas

HANDOUT 18.1

THE RIGHTS OF MAN

The National Assembly recognizes and proclaims, in the presence and with the support of the Supreme Being, the following rights of man and citizen.

1. Men are born and remain free and equal in rights; social distinctions may be based only upon general usefulness.

2. The aim of every political association is the preservation of the natural and inalienable rights of man; these rights are liberty, property, security, and resistance to oppression.

3. The source of all power exists essentially in the nation; no group, no individual may exercise authority that does not come from the nation.

4. Liberty consists of the power to do whatever is not injurious to others; such limits may be determined only by law. . . .

6. Law is the expression of the general will; all citizens have the right to consent personally, or through their representatives, in its formation. Law must be the same for all, whether it protects or punishes. All citizens, being equal before the law, are equally acceptable for all public offices, positions, and employments, according to their ability.

7. No man may be accused, arrested, or detained except in the cases determined by law, and according to the forms prescribed.

8. The law is to establish only penalties that are absolutely and obviously necessary; and no one may be punished except by virtue of a law established and made known prior to the offense and legally applied.

9. Since every man is presumed innocent until declared guilty, all unnecessary severity in the arrest of the accused must be repressed by law.

10. No one is to be disturbed because of his opinions, even religious, provided he does not disturb the public order established by law.

11. Free communication of ideas and opinions is one of the most precious of the rights of man. Consequently, every citizen may speak, write, and print freely, subject to responsibility for the abuse of such liberty in the cases determined by law.

12. A public force is necessary to guarantee the rights of man and citizen; such a force, therefore, is established for the advantage of all and not for the particular benefit of those to whom it is entrusted.

13. For the maintenance of the public force and for the expenses of administration, a common tax is required; it must be set equally on all citizens in proportion to their means.

14. Citizens have the right to find out, by themselves or through their representatives, the necessity of the public tax, to consent to it freely, to supervise its use, and to determine its quota, assessment, payment, and duration.

15. Society has the right to require of every public agent an accounting of his administration. . . .

17. Since property is a sacred right, no one may be deprived of it unless public necessity obviously requires it, and upon condition of a just payment for the loss.

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HANDOUT 18.2

THE RIGHTS OF WOMAN

Woman, who is as superior in beauty as she is in courage during the sufferings of maternity, recognizes and declares in the presence and with the support of the Supreme Being, the following rights of Woman and of Female Citizens.

Article I. Woman is born free and lives equal to man in her rights. Social distinctions can be based only on the common utility.

Article II. The purpose of any political association is the conservation of the natural rights of woman and man; these rights are liberty, property, security, and especially resistance to oppression.

Article III. All power rests essentially with the nation, which is nothing but the union of woman and man. No body and no individual can exercise any authority which does not come from the nation.

Article IV. Liberty and justice consist of restoring all that belongs to others; thus, the only limits on the exercise of the natural rights of woman are male tyranny; these limits are to be reformed by the laws of nature and reason. . . .

Article VI. The law must be the expression of the general will; all female and male citizens must contribute either personally or through their representatives to its formation. Law must be the same for all: male and female citizens, being equal in the eyes of the law, must be equally admitted to all honors, positions, and public employment according to their ability and without other distinctions besides those of their virtues and talents.

Article VII. No woman is an exception: she is accused, arrested, and detained in cases determined by law. Women, like men, obey this rigorous law. . . .

Article IX. Once any woman is declared guilty, complete rigor is to be exercised by the law.

Article X. No one is to be disturbed for his very basic opinions; woman has the right to mount the scaffold [raised platform on which criminals are executed]; she must equally have the right to mount the rostrum [platform for public speaking], provided that her demonstrations do not disturb the legally established public order. . . .

Article XIII. For the support of the public force, the contributions of woman and man are equal. She shares all duties and all the painful tasks; therefore, she must have the same share in the distribution of positions, employment, offices, honors, and jobs.

Article XIV. Female and male citizens have the right to verify, either by themselves or their representatives, the necessity of the public tax. This can only apply to women if they are granted an equal share, not only of wealth, but also of public administration . . . .

Article XVII. Property belongs to both sexes whether united or separate; for each it is a sacred right. No one can be deprived of property unless public need obviously dictates it, and then only with a just payment for the loss.

Adapted from Darlene Levy, H. Applewhite, and M. Johnson, eds., *Women in Revolutionary Paris, 1785–1795* (Champaign, IL: University of Illinois Press, 1979).

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LEARNING ACTIVITY 19

TOPIC: Is there a relationship between Enlightenment ideals and architecture?

BACKGROUND INFORMATION:

Leading thinkers of the Enlightenment—the philosophes—set for themselves the task of discrediting myths and outmoded institutions. They were confident that man, through his critical mind, could reform society. Their ideals included beliefs in sensibility, utility and reason as means of replacing intolerance. In architecture, they relied on the basic concepts of order, harmony, and proportion. The excavations at Herculaneum (1738) and Pompeii (1748-63) nourished a revival of classical styles—simple lines, classical orders, pediments and domes. Academy professors issued treatises proclaiming the beauty of such a style. Johann Winckelmann's *History of Ancient Art* elevated the study of art history to a level with the Greeks and the Romans because of his examples of the "noble simplicity and calm grandeur" of art. Architecture in France moved away from the Baroque, rejected the Gothic, and embraced the Classical. England also became enamored by classical ideals. The movement also had an impact on enlightened leaders in Eastern Europe. This architecture can be linked with ideals of the Enlightenment and man's relation to the world.

OBJECTIVES: Students will be able to:

1. identify architectural elements derived from the Greeks and Romans.
2. analyze the role of Enlightenment ideas in the changing conception of architecture.

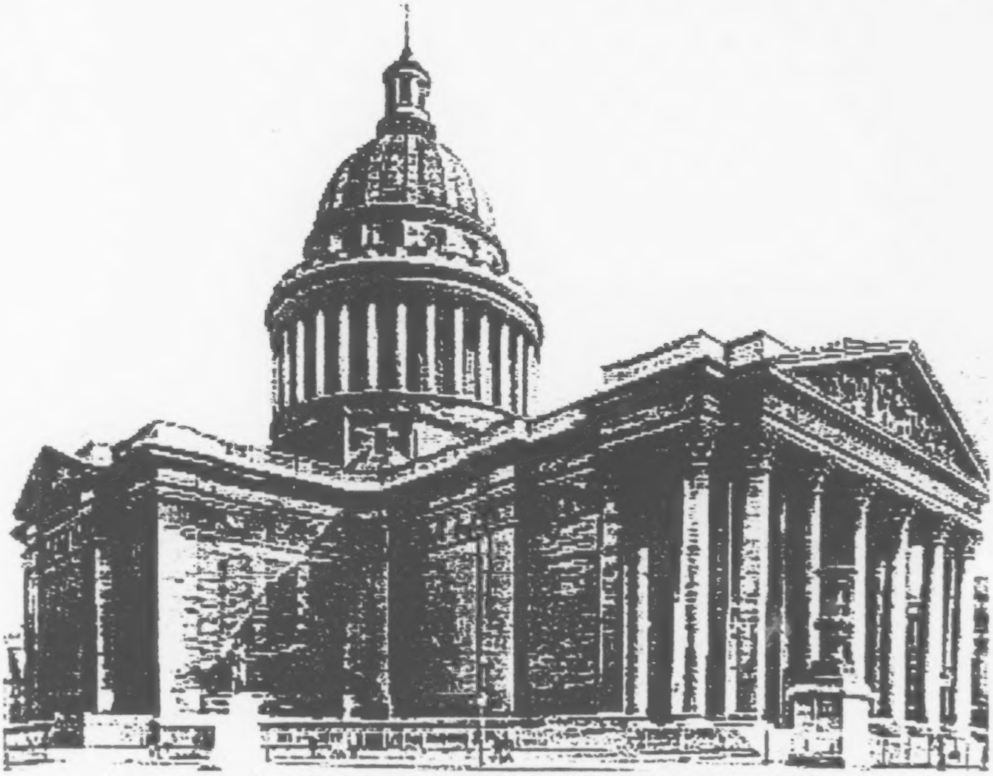
INSTRUCTIONAL STRATEGIES:

1. Distribute handouts 19.1-19.3 and ask students to work in pairs and find Greek and Roman elements including Ionic and Corinthian columns, sculptured pediments, formation of a Greek Cross, and domes.
2. Ask the following questions:
   a) In what ways are the buildings similar?
   b) In what ways are the buildings different?
   c) Why did Frederick and Catherine want to copy classical architecture?
3. Distribute handout 19.4 and ask students to complete the questions.
4. Inform the class that the Neo-Classical architecture was also popular in the United States and Thomas Jefferson designed a number of buildings in the style.
   a) How does American architecture reflect the role of the Enlightenment in the new government?
   b) Can we consider Jefferson an Enlightenment philosopher?

APPLICATION:

Look at local examples of modern architecture. Does it reflect current ideas and beliefs? Write an essay in which you support your position.

HANDOUT 19.1

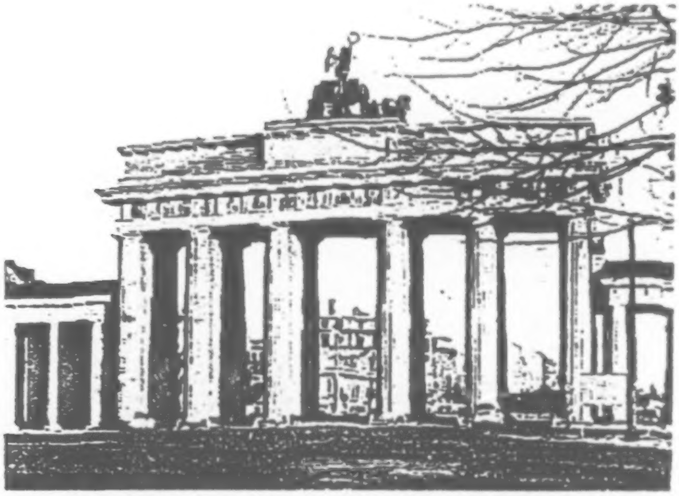


Soufflot's Pantheon from Will and Ariel Durant's Rousseau and Revolution 1967 Simon and Schuster

Jacques-Germain Soufflot
The Panthéon, Paris
(1757- 1790)

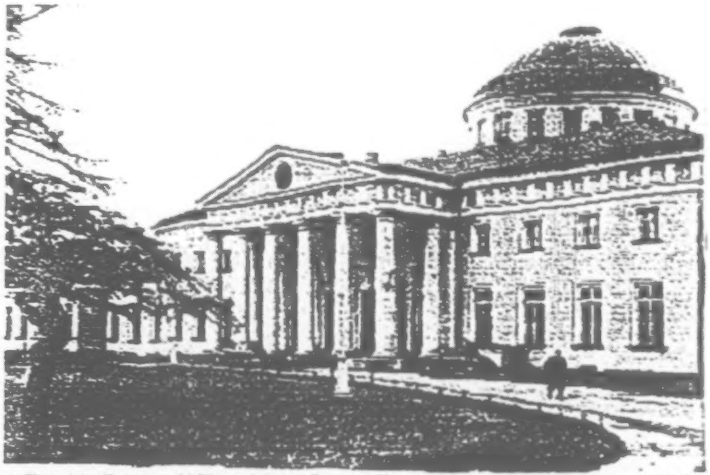
In 1757 Jacques-Germain Soufflot began to build the Church of Ste. Geneviève under the patronage of Louis XV. Soufflot's design incorporated classical architectural elements that could be found on a Roman temple. After the French Revolution, Ste. Geneviève was renamed the Panthéon and was no longer used as a Christian church. Explain how both the architecture and the fate of the building relate to the changing role of Christianity during the Enlightenment.

HANDOUT 19.2



Brandenburg Gate from Will and Ariel Durant Rousseau and Revolution 1967 Simon & Schuster

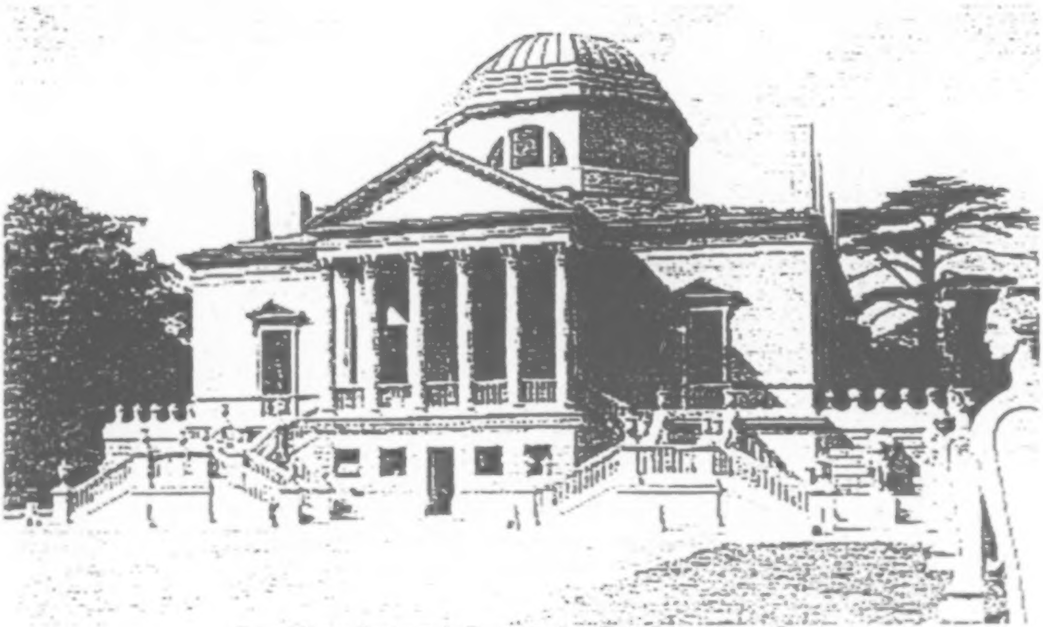
Karl Gotthard Langhans: The Brandenburg Gate (1788-91), Germany. The Brandenburger Tor, or Brandenburg Gate was modeled on the Propylaea of the Acropolis. The neoclassic mood dominated the architecture under Frederick the Great. Find at least 2 classical characteristics.



Potemkin's Taurida Palace, Will and Ariel Durant Rousseau and Revolution, 1967 Simon & Schuster

Ivan Starov: Potemkin's Taurida Palace (1783), Lenigrad. Catherine the Great was also attracted to the NeoClassic style. From 1780 until 1815 she raised a profusion of buildings in the classic style. Frederic Masson, a French writer of the time, wrote: "A Frenchman, after winding along the inhospitable shores of Prussia...is struck with astonishment and rapture at finding... a large and magnificent city, in which the society, amusements, arts and luxuries abound which he had supposed to exist nowhere but in Paris." Explain how this building reflects European society's values.

HANDOUT 19.3



Chiswick House, Gardener's Art Through the Ages Eighth Edition, Harcourt Brace

Lord Burlington and William Kent, Chiswick House, near London. Begun 1775. Chiswick House is adapted from Palladian's Villa Rotonda. It is compact, simple and geometric--the antithesis of Baroque architecture. It was said to be more "natural" than Baroque and embraces the concept of rationalism. Find 2 examples of classical concepts. Explain how the architecture appears to support nature and rationalism.

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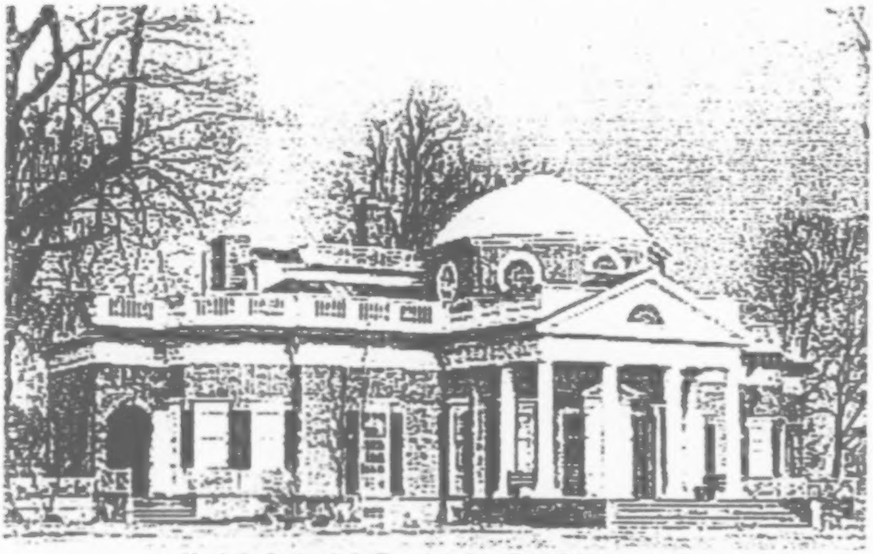
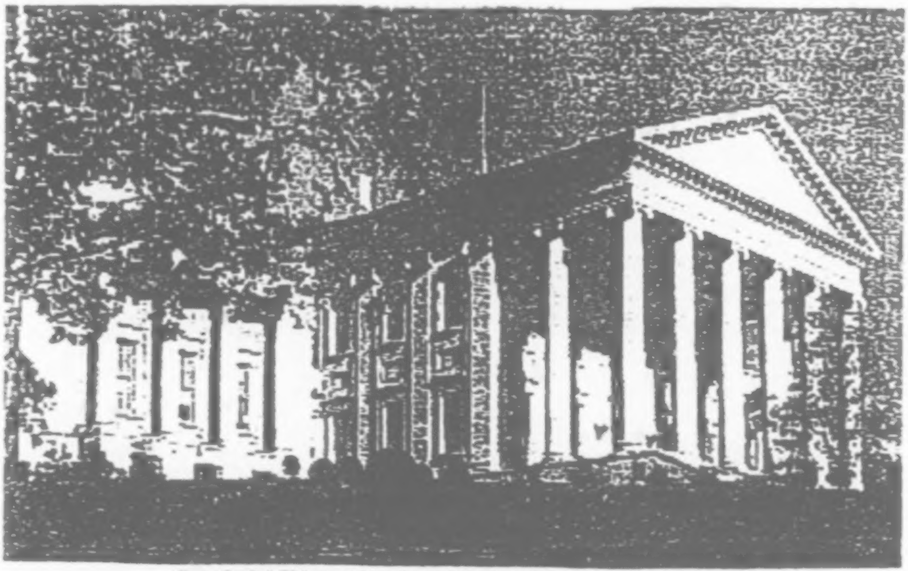
HANDOUT 19.4

Checking for Understanding



Monticello, Gardener's Art Through the Ages Eighth Edition, Harcourt Brace



State Capitol, Richmond, Virginia, Gardener's Art Through the Ages Harcourt Brace

These two buildings were both designed by an amateur American architect. The country house, Monticello, was designed from 1770-1806 and the State Capitol in Richmond, Virginia was designed from 1785-89. Find 3 elements of Neo-Classical architecture. Explain why the United States would be influenced by Enlightenment ideals. Can you name the architect?

LEARNING ACTIVITY 20

TOPIC: What Enlightenment themes were reflected in eighteenth century poetic form?

BACKGROUND INFORMATION:

Alexander Pope's "An Essay on Man" and "An Essay on Criticism" along with John Pomfret's "The Choice" are typical eighteenth century poems in both form and content. All three of these poems enjoyed enormous popularity in England, as well as earning praise on the continent. In their concern for right living, in their balanced rationality, in their faith in science and learning, and in their use of the closed couplet (two rhyming lines each written in iambic pentameter), the three poems exhibit the essence of much of the English Enlightenment.

OBJECTIVES: Students will be able to:

1. identify major philosophical themes of the Enlightenment
2. recognize the poetic expression of Enlightenment themes
3. identify closed couplets within Enlightenment poetry
4. discuss the relationship between the closed couplet form and the Enlightenment ideas of rationality and balance

INSTRUCTIONAL STRATEGIES:

1. Divide the class into three groups
2. Give all students handout 20.1
3. Pass out one of the three handouts 20.2 - 20.4 to each of the three groups.
4. Each group will discuss the questions appropriate to each selection and then report to the other groups.

Group 1 (Handout 20.2)

- a) How do you see Pope expressing ideas considered in Berlin's summary of the Enlightenment consensus?
- b) What do we usually consider to be some of the differences between a poem and an essay? Why do you think Pope calls his poem "An Essay on Man"?
- c) Enlightenment thought is often characterized by balanced moderation rather than wild passion; cite examples of lines in which Pope balances two contrasting ideas.
- d) The first eighteen lines are addressed to Lord Bolingbroke. What sort of man is Bolingbroke in Pope's eyes?
- e) The Enlightenment philosophers often believed optimistically in progress. Cite lines in which Pope expresses an optimistic attitude toward man's progress.
- f) In his book on the Enlightenment, Peter Gay shows how the eighteenth century looked back to classical Greece and Rome for inspiration and validation. One of the maxims of classical Greece was "know thyself." Where does Pope associate himself with this classical Greek point of view?
- g) In the Middle Ages, knowledge and virtue were viewed as means to gain eternal happiness in the afterlife. Where does Pope express his views on the purpose of knowledge and virtue?

Group 2 (Handout 20.3)

- a) How do you see Pope considering his ideas expressed in Berlin's summary of the Enlightenment consensus?
- b) What do we usually consider to be some of the differences between a poem and an essay? Why do you think Pope calls his poem "An Essay on Criticism"?
- c) Enlightenment thought is often characterized by balanced moderation rather than wild passions; cite examples of lines in which Pope balances two contrasting ideas.
- d) What are some of the harmful effects of pride, according to Pope?
- e) What drives away the bad effects of pride, according to Pope?
- f) What do you think Pope means by his statement, "A little learning is a dangerous thing"?
- g) At the end of the passage, what typically eighteenth century value does Pope envision resulting from "more advanced" learning?
- h) Is Pope's attitude toward the effect of learning optimistic or pessimistic?

Group 3 (Handout 20.4)

a) How do you see Pomfret considering the ideas expressed in Berlin's summary of the Enlightenment consensus?

b) What kind of choice is Pomfret making in this passage?

c) Enlightenment thought is often characterized by balanced moderation rather than wild passion; cite examples of lines in which Pomfret seems to create a moderate balance between two contrasting ideas.

d) In Pomfret's ideal home, what would determine what kinds of things the ideal home would contain?

e) The Enlightenment valued highly the style and ideas of classical Greek and Roman writers so much that the eighteenth century is often termed the "neoclassical period." How does Pomfret's poem exhibit this valuation of classical antiquity?

f) What quality does Pomfret value in the writers he calls the "moderns"?

g) What sort of exercise does Pomfret view as the best way to begin each day?

APPLICATION:

Each student will write an essay based on his/her personal experience including the following directions:

Group 1

The following statement in "An Essay on Man," "whatever is, is right," is a striking example of one eighteenth century view of nature. Thinking of the world of nature and human nature, agree or disagree with Pope's statement.

Group 2

Pope sounds enthralled with the possibilities of science.. Give examples from today's world to support or attack Pope's enthusiasm towards science.

Group 3

Pomfret's "The Choice" describes how he would choose to live. This poem was extremely popular in the eighteenth century. Describe what you think most Americans in the last decade of the twentieth century view as the ideal home, then comment on some of the similarities and differences between the eighteenth century's and the twentieth century's view of the ideal home.

Submitted by Mike Crivello

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HANDOUT 20.1

The Enlightenment Consensus

But sharp as the genuine differences between these thinkers were, there were certain beliefs that they held in common. They believed in varying measure that men were, by nature, rational and sociable; or at least understood their own and other's best interests when they were not being bamboozled by knaves or misled by fools; that, if only they were taught to see them, they would follow the rules of conduct discoverable by the use of the ordinary human understanding; that there existed laws which govern nature, both animate and inanimate, and that these laws, whether empirically discoverable or not, were equally evident whether one looked within oneself or at the world outside. They believed that this discovery of such laws, and knowledge of them if it were spread widely enough, would of itself tend to promote a stable harmony both between individuals and associations, and within the individual himself.

Most of them believed in the maximum degree of individual freedom and the minimum of government—at least after men had been suitably reeducated. They thought that education and legislation founded upon the "precepts of nature" could right almost every wrong' that nature was but reason in action and its workings therefore were in principle deducible from a set of ultimate truths like the theorems of geometry, and latterly of physics, chemistry, and biology.

They believed that all good and desirable things were necessarily compatible, and some maintained more than this—that all true values were interconnected by a network of indestructible, logically interlocking relationships. The more empirically minded among them were sure that a science of human nature could be developed no less than a science of inanimate things, and that ethical and political questions, provided that they were genuine, could in principle be answered with no less certainty than those of mathematics and astronomy. A life founded upon these answers would be free, secure, happy, virtuous, and wise. In short they saw no reason why the millennium would not be reached by the use of faculties and the practice of methods that had for over a century in the sphere of the sciences of nature, led to triumphs more magnificently than any hitherto attained in history of human thought.

Isiah Berlin, quoted from *Thinking Across the American Grain* (1992), by Giles Gunn, University of Chicago Press.

HANDOUT 20.2

An Essay on Man
by Alexander Pope

Come, then, my friend! my genius! come along;
O master poet, and the song!
And while the muse now stoops, or now ascends,
To man's low passions, or their glorious ends,
Teach me, like thee, in various nature wise,
To fall with dignity, with temper rise;
Formed by thy converse, happily to steer
From grave to gay, from lively to severe;
Correct with spirit, eloquent with ease,
Intent to reason or polite to please.
Oh! while along the stream of time thy name
Expanded flies, and gathers all its fame,
Say, shall my little bark attendant sail,
Pursue the triumph, and partake the gale?
When statesmen, heroes, kings in dust repose,
Whose sons shall blush their fathers were thy foes,
Shall then this verse to future age pretend
Thou wert my guide, philosopher, and friend?
That urged by thee, I turned the tuneful art
From sounds to things, from fancy to the heart;
For wit's false mirror held up nature's light;
Showed erring pride, WHATEVER IS, IS RIGHT:
That reason, passion, answer one great aim
That true self-love and social are the same
That virtue only makes our bliss below;
And all our knowledge is, OURSELVES TO KNOW.

HANDOUT 20.3

An Essay on Criticism
by Alexander Pope

Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind
What the weak head with strongest bias rules
Is pride, the never-failing vice of fools.
Whatever nature has in worth denied,
She gives in large recruits of needful pride;
For as in bodies, thus in souls, we find
What wants in blood and spirits, swelled with wind:
Pride, where wit fails, steps in to our defence,
And fills up all the mighty void of sense.
If once right reason drives that cloud away,
Trust not yourself; but your defects to know
Make use of every friend; and every foe.
A little learning is a dangerous thing;
Drink deep or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.
Fired at first sight with what the muse imparts,
In fearless youth we tempt the heights of arts,
While from the bounded level of our mind
Short views we take, nor see the lengths behind;
But more advanced, behold with strange surprise
New distant scenes of endless science rise!

HANDOUT 20.4

The Choice

by John Pomfret

If heaven the grateful liberty would give
That I might choose my method how to live,
And all those hours propitious fate should lend,
In blissful ease and satisfaction spend:
Near some fair town I'd have a private seat,
Built uniform, not little, nor too great:
Better if on a rising ground it stood;
Fields on this side, on that a neighboring wood;
It should within no other things contain
But what were useful, necessary, plain:
Methinks 'tis nauseous, and I'd ne'er endure
The neeedless pomp of gaudy furniture.
A little garden, grateful to the eye,
And a cool rivulet run murmuring by,
On whose delicious banks a stately row
Of shady limes or sycamores should grow;
At the end of which a silent study placed
Should be with all the noblest authors graced:

Horace and Virgil, in whose mighty lines
Immortal wit and solid learning shines;
Sharp Juvenal, and amorous Ovid too,
Who all the turns of love's soft passion knew;
He that with the judgment reads his charming lines,
In which strong art with stronger nature joins,
Must grant his fancy does the best excel,
His thoughts so tender and expressed so well;
With all those moderns, men of steady sense,
Esteemed for learning and for eloquence.
In some of these, as fancy should advise,
I'd always take my morning exercise:
For sure no minutes bring us more content
Than those in pleasing, useful studies spent.

LEARNING ACTIVITY 21

TOPIC: How did the salon serve as a forum for political ideas?

BACKGROUND INFORMATION:

While the Enlightenment dealt with many aspects of life, its concern with the role of government is most crucial in the study of the French Revolution. The thinkers of the Enlightenment often sharpened their ideas by discussing them with others. In France, their conversations were often held at gatherings called salons. These gatherings took place in the homes of the wealthiest and most educated people of France. In this lesson, the class explores the ideas of the eighteenth century philosophers by participating in an imagined conversation among the most famous thinkers of the time. Although not all of the people who are presented in this reading selection actually lived at the same time, the statements made at this imagined meeting are taken from the ideas of these thinkers.

OBJECTIVES: Students will be able to:

1. participate in a reader's theater on the Enlightenment
2. identify political beliefs of Jefferson, Locke and Voltaire
3. write a brief essay on the salons.

INSTRUCTIONAL STRATEGIES:

1. Distribute Handout 21.1, "A Salon Meeting," and assign the following roles to students at this imaginary meeting:

   Madame De Petit: Moderator and owner of the home where the meeting takes place (she is the only participant who is a fictitious character)
   John Adams: American politician and future American president
   Voltaire: French philosopher and satirist
   Charles De Montesquieu: French political thinker
   Denis Diderot: Editor in chief of "Encyclopedie," a publication containing the ideas of the philosophes
   John Locke: English author and defender of the Glorious Revolution
   Thomas Jefferson: American planter, writer, politician, and future president of the United States
   Jean Jacques Rousseau: French author and philosopher
   Cesare Beccaria: Italian thinker who was a pioneer in presenting ideas about criminal rehabilitation

2. Have students complete the exercise on handout 21.2.
3. Have students explain their answers to the following questions:
   a. Based on the information you filled in on the chart on handout 21.2, with whom do you most closely agree?
   b. Imagine that Madame De Petit has invited you to join this group; how would you answer her question "Do you thing the world is changing for the better?"

   (NOTE: You might use the period of the Enlightenment, the 1990's, or both by dividing the class in half. Then have the student compare their answers to the question.)

SUMMARY:

Assign additional readings to the students who played the roles of the philosophes before the day of the mock interview. Distribute handout 21.3 and tell the rest of the class that they will assume the roles of newspaper reporters sent to cover this great "meeting of the minds." Each reporter will be expected to write a story describing the gathering at the salon. After the stories are written and a few have been discussed, the class will hold a mock press conference in which reporters question these great thinkers about their ideas on government.

APPLICATION:

Distribute handout 21.4 and have students fill out the chart. The ensuing discussion would reveal how closely students identify with Enlightenment ideas.

HANDOUT 21.1

A Salon Meeting

MADAME DE PETIT (duh-puh-TEE): Gentlemen, do you think the world is changing for the better?

JOHN ADAMS: The arts and sciences have made steady progress in the past three or four centuries. They have brought great changes in the conditions of the world and in the human character. These changes would have astonished the finest civilizations of ancient times.

VOLTAIRE (voll-TARE): The world is progressing slowly toward wisdom.

MADAME DE PETIT: I know that you all want to talk about government. But please be careful what you say. Here in France we are ruled by a king who has great power. He does not need to put you on trial in order to imprison you. All he must do is put his seal to a letter calling for your arrest.

CHARLES DE MONTESQUIEU (duh-mawn-tesk-YUH): Laws should punish actions only. Speech is not treason.

VOLTAIRE: Under a government worthy of the name, the liberty to speak one's thoughts is the natural right of the citizen.

DENIS DIDEROT (deed-ROE): Everything must be examined. Everything must be shaken up, without exception.

MADAME DE PETIT: So you think that everyone has the right to speak freely and openly about government?

JOHN LOCKE: Men are by nature all free, equal, and independent. No one can be put under the power of another without his own consent.

THOMAS JEFFERSON: Under the law of nature, all men are born free.

JEAN-JACQUES ROUSSEAU (roo-SAW): Man is born free, and everywhere he is in chains.

MADAME DE PETIT: Isn't that a bit extreme?

CESARE BECCARIA (beh-KAR-yuh): Every act of authority by one man over another must come from absolute necessity. Otherwise it is tyranny.

MADAME DE PETIT: What kind of authority do you think is not necessary? Can you give me an example?

JERFERSON: Rulers have made themselves judges of people's religious beliefs. They have set up their own opinions as the only true ones, and have tried to impose them on other people. But our civil rights have nothing to do with our religious opinions.

MADAME DE PETIT: Then how would you describe a good government?

ROUSSEAU: The two main aims of every government should be liberty and equality.

LOCKE: Governments should keep within limits. First, they should govern by public laws--the same for both rich and poor. Second, these laws should be designed only for the good of the people. Third, governments must not raise taxes without the consent of the people.

MADAME DE PETIT: I must say, your ideas are rather...revolutionary.

VOLTAIRE: Everything that's happening today is spreading the seeds of a revolution. I'm an old man and I won't live to see it. But revolution is...on the way.

From Sheila Burns, et al., *Age of Europe* (New York: Scholastic Book Services), Copyright © 1976 by Scholastic Magazines, Inc., pp. 226-228.

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HANDOUT 21.2

DIRECTIONS: In the first column below are topics based on the salon meeting. In the other three columns, write statements reflecting each person's opinions about the topics listed on the left.

TOPIC	Jefferson	Locke	Voltaire
Freedom of Speech			
Role of Government			
Consent of the Governed			
Role of Leadership			
Revolution			

HANDOUT 21.3

Global Times: Enlightenment

Your assignment for the Global Times is to cover a discussion among eighteenth century political philosophers. In the space below, prepare a 50-word story and headline, describing the gathering at the salon.

Global Times

HANDOUT 21.4

Enlightenment Ideas

Enlightenment Ideas	I AM				Practiced in the United States Today	
	Strongly For	For	Against	Strongly Against	Yes	No
1. Laws should only punish actions, not words.						
2. Everything must be examined and shaken up without exception.						
3. People are free, equal, and independent. No one can be put under another's power without their consent.						
4. Every act of authority (law) must be caused by absolute necessity.						
5. Everyone is entitled to freedom of religion.						
6. Government should not raise taxes without people's consent.						
7. Government should be governed by laws.						
8. All laws should be the same for rich and poor.						
9. The two aims of government are freedom and liberty.						

LEARNING ACTIVITY 22

TOPIC: Did the European Enlightenment influence the American Revolution?

BACKGROUND INFORMATION:

The generation of Americans who would figure prominently in the effort to set up a new American government received much of their academic training in the classics of Greece and Rome as well as the newer political writings of English and French theorists. While a direct connection between the writings of these enlightened thinkers and the events of the American revolution might be difficult to prove, there still remains a strong resemblance between the writings of Locke, Montesquieu, and Rousseau on one hand, and the central texts of the new American government on the other.

OBJECTIVES: Students will be able to:

1. identify the main Enlightenment themes that run through excerpts from Locke, Montesquieu, and Rousseau
2. draw connection between the works of European Enlightenment thinkers and American political documents, specifically the Declaration of Independence and the Constitution

INSTRUCTIONAL STRATEGIES:

1. Distribute handouts 22.1-22.3. Students will refer to the Declaration of Independence and the Constitution which are usually included in the appendix to any United States History textbook.
2. Divide the class into three groups. Each group will analyze and discuss the writings of one author.
3. Ask the groups to consider the following questions according to the document they are discussing:

   Handout 22.1

   a) How does Montesquieu differentiate between the different branches of government?

   b) What are the responsibilities of each branch of government?

   c) Why does the government need to be divided into three separate branches?

   d) How does Montesquieu define liberty?

   Handout 22.2

   a) According to Rousseau, why do men come together to form governments?

   b) What are the obstacles to security to which Rousseau refers?

   c) How does Rousseau define the Social Compact?

   d) What are the restrictions on the individual within the Social Compact?

   Handout 22.3

   a) How would you explain what Locke means by a state of nature?

   b) What are the restrictions placed upon and the freedoms enjoyed by the individual within the State of Nature?

   c) How does Locke define the law of Nature?

   d) Why do men form governments in Locke's view?

   e) What are the restrictions on rulers in society?
4. The students will examine the preambles to the Declaration of Independence and the Constitution. They will discuss the similarities and differences they see between the writings they have examined and these American documents.

SUMMARY:

Ask students to write up their response to the topic question: what connections do they find between the Enlightenment in Europe and the American drive for independence? Also, how have the Americans added to the ideas of Locke, Rousseau and Montesquieu?

APPLICATION:

Students will assume the viewpoint of the former Soviet Republics. Ask them to comment on what aspects of the Declaration of Independence would prove useful in their own drive for independence.

Submitted by Laurie Nash

HANDOUT 22.1

Of the Constitution of England

In every government there are three sorts of power; the legislative; the executive, in respect to things dependent on the law of nations; and the executive, in regard to things that depend on civil law.

By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, sends or receives embassies; establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner.

Again, there is no liberty, if the power of judging be not separated from the legislative and executive powers. Were it not joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control. . .

—Charles de Secondat (Montesquieu), *The Spirit of the Laws*, first published in 1748

HANDOUT 22.2

On the Social Pact of Covenant

I suppose mankind arrived at that term when the obstacles to their preservation, in a state of nature, prevailed over the endeavors of individuals to maintain themselves in such a state. At such a crisis this primitive state, therefore, could no longer subsist, and the human race must have perished if they had not changed their manner of living.

Now as men cannot create new powers, but only compound and direct those which really exist, they have no other means of preservation, then that of forming, by their union, an accumulation of forces sufficient to oppose the obstacles to their security and of putting these in action by a first mover capable of making them act in concert with each other.

To find that form of association which shall protect and defend, with the whole force of the community, the person and property of each individual; and in which each person, by uniting himself to the rest, shall nevertheless be obedient only to himself, and remain as fully at liberty as before. Such is the fundamental problem, of which the Social Compact gives the solution.

In fine, the individual by giving himself up to all, gives himself to none; and as he acquires the same right over every other person in the community, as he gives them over himself, he gains an equivalent for what he bestows, and still a greater power to preserve what he retains.

If therefore we take from the Social Compact everything that is not essential to it, we shall find it reduced to the following terms: "We, the contracting parties, do jointly and severally submit our persons and abilities to the supreme direction of the general will of all; and in a collective body, receive each member into that body as an indivisible part of the whole."

—Jean Jacques Rousseau, *Treatise on the Social Compact*, first published 1762

HANDOUT 22.3

Of the State of Nature

To understand political power aright, and derive it from its original, we must consider what estate all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions and persons as they think fit, or depending upon the will of any other man.

A state of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another, there being nothing more evident than that creatures of the same species and rank, promiscuously born to all the same advantages of Nature, and without subordination or subjection, unless the lord and master of them all should by any manifest declaration of his will, set one above the other, and confer on him, by an evident and clear appointment, an undoubted right to dominion and sovereignty . . . But though this be a state of liberty, yet it is not a state of license; though man in that state have an uncontrollable liberty to dispose of his person or possessions, yet he has not liberty to destroy himself, or so much as any creature in his possession, but where some nobler use than its bare preservation calls for it. The state of Nature has a law of Nature to govern it, which obliges everyone, and reason, which is that law, teaches all mankind who will but consult it, that being all equal and independent no one ought to harm another in his life, health, liberty, or possessions...

Of the Ends of Political Society and Government

If man in the state of Nature be so free as has been said, if he be absolute lord of his own person and possessions, equal to the greatest and subject to nobody, why will he part with his freedom, his empire, and subject himself to the dominion and control of any other power? To which it is obvious to answer that though in the state of Nature he hath such a right, yet the enjoyment of it is very uncertain and constantly exposed to the invasions of others ... This makes him willing to quit this condition which, however free, is full of fears and continual dangers; and it is not without reason that he seeks out and is willing to join in society with others who are already united, or have a mind to unite for the mutual preservation of their lives, liberties and estates, which I call by the general name, property.

And so, whoever has the legislative or supreme power of any commonwealth, is bound to govern by established standing laws, promulgated and known to the people, and not by extemporary decrees, by indifferent and upright judges, who are to decide controversies by those laws; and to employ the force of the community at home only in the execution of such laws, or abroad to prevent or redress foreign injuries and secure the community from in roads and invasion. And all this is directed by no other end but the peace, safety, and public good of the people.

—John Locke, *Second Treatise on Government*, 1690

LEARNING ACTIVITY 23

TOPIC: How did the philosophes of the Enlightenment address the issue of slavery?

BACKGROUND:

The Enlightenment is often linked with concepts such as liberty, justice, reason and equality. John Locke, an English philosopher, wrote about "civil goods, life, liberty, bodily health and freedom from pain, and the possessions of outward things, such as land, money, furniture, and the like." But how do these principles relate to the practice of slavery as seen in European colonies overseas?

OBJECTIVES: Students will be able to:

1. read primary sources to identify main ideas
2. compare and contrast conflicting views about slavery
3. discuss the divergent viewpoints

LEARNING STRATEGIES:

1. Distribute handout 23.1. The students will read the quotations and then pair up to identify main ideas
2. Ask the following questions:
    a) In what way are any of these quotes similar?
    b) How are they different?
    c) How do you account for the differences?
    d) Which quote do you think is the closest to what the majority of people believed during the Enlightenment? Why?
3. The teacher will instruct students to place the names of the writers of the quotes on a line, arranging them from the most anti-slavery to the most pro-slavery
4. Students will then write a brief dialogue between the two writers that they have placed furthest apart.

SUMMARY:

What generalizations can be made concerning Enlightenment philosophes and the issue of slavery?

APPLICATION:

What do you think Enlightenment philosophes would say about racial conditions in South Africa today?

Submitted by Dave Dore

HANDOUT 23.1

One hundred thousand slaves, Black or mulatto, work in sugar mills, indigo and cocoa plantations, sacrificing their lives to gratify our newly acquired appetites for sugar, cocoa, coffee, and tobacco—things unknown to our ancestors.

—Voltaire, *Essays on Morals and Customs*, 1756

Masters who acquired new slaves were obligated by law to have them instructed in the Catholic faith. This motivated Louis XIII to authorize this horrid commerce in human flesh.

—Louis De Jaucourt, "Blacks," *Encyclopedia*, 1765

White people are incapable of working in the field under the hot sun in Saint Domingue; thus, to make the best of this precious soil, it has been necessary to find a particular species of laborers. Saint Domingue is a milder climate for the slaves then the hot climate from which they have been transplanted.

—Guillaume Raynal, "Essay on the Administration of Saint Domingue" 1781

A day may come, gentlemen, when you will cast a glance of compassion on these unfortunate people who have been made the barbaric object of trade; these people who are similar to us, in thought, and, above all, in their capacity to suffer.

—Jacques Necker, speech, opening meeting of Estates, 1789

The abolition of slavery and the slave trade would mean the loss of our colonies; the loss of the colonies would strike a mortal blow to commerce, and the ruin of commerce would result in stagnation for the merchant marine, agriculture, and the arts. Five million French citizens exist only by the trade they bring. The colonies bring in an annual income of more than 200 million lives.

A delegate from Bordeaux, speech, Natural Assembly, 1790

It cannot have escaped your observation, how many persons there are who continue the hateful practice of enslaving their fellow men ... If to such were often applied the force of reason ... they might be awakened to a sense of their injustice and be startled with a horror at the enormity of their misconduct.

—Benjamin Rush, "Letter to the Pennsylvania Abolitions Society" 1795

LEARNING ACTIVITY 24

TOPIC: How did Immanuel Kant influence Ralph Waldo Emerson?

BACKGROUND INFORMATION:

The influence of the Enlightenment philosophes extended far beyond the 18th century and the continent of Europe. The idealism of Immanuel Kant flowered in the writings of the 19th century New England Transcendentalists, most notably in the works of Ralph Waldo Emerson. The following exercise examines two essays, one by Kant and the other by Emerson, and analyzes thematic similarities in the two writers. The essays used are Kant's "What Is Enlightenment?" and Emerson's "Self-Reliance."

OBJECTIVES: Students will be able to:

1. read primary sources and identify specific ideas that occur in both writers.
2. compare and/or contrast the views of both authors on particular criteria.
3. compose a personal response to an idea espoused by the authors.

INSTRUCTIONAL STRATEGIES:

1. Distribute handouts 24.1 and 24.2. Students will silently read the excerpts on handout 24.1.
2. Divide the students into small groups. Assign each group one of the five criteria from handout 24.2. Each group will be instructed to prepare for the whole class a discussion of the authors' attitudes on the assigned criterion. Remind the students to make specific references to the text in discussing each author's views.
3. Each group will report to the class as a whole on the assigned criterion. All students will take notes on the chart and complete the sections as each group reports.
4. Conclude the group reports by asking what conclusion can be drawn from Emerson's indebtedness to Kant's ideas.
5. Students will choose any one of the five criteria and write a short entry in their journals explaining 1) whether or not they agree with the authors' position on the topic and 2) their own views on the same topic.

Submitted by Christine M. Gozalez

HANDOUT 24.1

Enlightenment is man's emergence from his self imposed nonage. Nonage is the inability to use one's own understanding without another's guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one's own mind without another's guidance. Dare to know! Have the courage to use your own understanding is therefore the motto of the enlightenment.

Laziness and cowardice are the reasons why such a large part of mankind gladly remain minors all their lives, long after nature has freed them from external guidance . . . It is so comfortable to be a minor. If I have a book that thinks for me, a pastor who acts as my conscience, a physician who prescribes my diet, and so on—then I have no need to exert myself.

True enlightenment requires nothing but freedom—and the most innocent of all that may be called "freedom": freedom to make public use of one's reason in all matters.

—Immanuel Kant, "What is Enlightenment?" (1784)

There is a time in everyman's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or for worse as his portion that though the wide universe is full of no Kernel of nourishing corn can come to him through his toil bestowed on that plot of ground which is given him to till . . .

I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well spoken individual affects sways me more than is right.

The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible society, vote with a great party to a dead Bible society, vote with a great party either for the government or against it . . . under all these screens I have difficulty to detect the precise man you are ... But do your work, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blind-man's-bluff is this game of conformity.

—Ralph Waldo Emerson, "Self-Reliance" (1839)

HANDOUT 24.2

The following chart illustrates points on which Kant and Emerson can be compared. Read the excerpts and use the information to complete the chart. Make specific references to the text wherever possible.

Attitudes towards	KANT	EMERSON
1. Individualism/ self-reliance		
2. Authority/ Institutions		
3. Imitation		
4. Freedom		
5. Religion		

LEARNING ACTIVITY 25

TOPIC: Can Thomas Jefferson be considered a product of the Enlightenment?

BACKGROUND INFORMATION:

Thomas Jefferson seems to have been very much affected by the great thinkers, the philosophes, of the European Enlightenment. The ideas of the philosophes with respect to personal freedom and the responsibility of government are very much represented in the Declaration of Independence and the United States Constitution.

We know that John Locke and Baron de Montesquieu wrote about the potential abuses of power and how that power should be controlled. Voltaire and Rousseau wrote much about freedom and the natural rights of man.

Jefferson sought to create a framework of democracy that would reflect enlightenment thought and provide a stable, effective, efficient system for the unification of states and a mode of life different from their European forbearers. Problems arose, however, that no one great leader could overcome. One of those problems was the issue of slavery; more specifically, how and when to affect its abolition.

How then can we reconcile "enlightened" thought, Jefferson's writings, and his own attitudes and actions concerning slavery?

OBJECTIVES: Students will be able to:

1. cite the writings of the philosophes which influenced American leaders
2. describe examples of how "enlightened" thought may have influenced the Declaration of Independence
3. state reasons why Jefferson kept slaves and why he delayed releasing them
4. state an opinion about whether or not Jefferson was a racist and why

INSTRUCTIONAL STRATEGIES:

1. Divide the class into groups of four students
2. Distribute handouts 25.1 and 25.2 to each group. Students will read these excerpts silently
3. Have students answer the following questions in their small groups.
   a. Do Jefferson's ideas seem to reflect those of an "Enlightened" thinker?
   b. What motivation might Jefferson have for not freeing his slaves?
   c. To what extent might this time and circumstance in Jefferson's world affect the thinking in each statement?
   d. How can we explain Jefferson's actions when compared to his ideals in the Declaration of Independence?
   e. Would Locke have agreed with the last Jefferson quote on handout 25.2? Explain.

SUMMARY:

Lead a class discussion which addresses the following two questions:

a. When must a philosopher be a realist?
b. Was Jefferson bound by convention?

Submitted by Eliot Scher

HANDOUT 25.1

The Philosophes

"Men are by nature free, equal, and independent. No one can be put under the power of another without his consent."

"Governments should keep written limits. First, they should govern by public laws, the same for both rich and poor. Second, these laws should be designed only for the good of the people."

"When lawmakers, driven by ambition, fear, folly, or corruption, try to gain or give someone else absolute power over the lives, liberty, and property of the people, they misuse the power that the people put into their hands."

—John Locke, "The Second Treatise on Government"

"Man is born free and everywhere he is in chains."

"The two main aims of every government should be liberty and equality."

"In the beginning of history, people were free. Then people joined together in a common community for their mutual protection. Each person accepted an informal contract or agreement in which he placed himself and all of his power under the supreme direction of the general will of all."

"No one, not even a king, had the right to go against the will of the community as a whole."

—Jean-Jacques Rousseau, *The Social Contract*

"In every government there are three sorts of power: the legislative, the executive, and the judicial."

"There is no liberty if the judiciary power is not separated from the executive and legislative."

"There would be an end of everything, were the same man or the same body, to exercise those three powers."

—Charles de Motesquieu, "The Spirit of the Law"

HANDOUT 25.2

Thomas Jefferson

December, 1786:

What a stupendous and incomparable machine is man . . . able to inflict on his fellow man a bondage (hours of which is fraught with more misery then ages of that which he rose in rebellion to oppose.)"

February, 1788:

(The French Society for the abolition of slavery has proposed to Jefferson he become a member and speak out on the subject of the abolition of slavery)

It is decent of me to avoid too public a demonstration of my wishes to see "it" abolished.

December, 1806:

(Writing to a political comrade who was a working abolitionist)

Congratulations on using your authority to end the slave trade with the unoffending habitants of Africa.

1814:

(Writing on the subject of what should be done about slaves)

My opinion has been that, until more can be done for them, we should endeavor with those whom fortune has thrown into our hands, to feed and clothe them well . . . The laws do not permit us to turn them loose, if that were for their good, and to commute them for other property is to commit them to those whose usage of them we cannot control.

Thomas Jefferson, *The Jefferson Cyclopedia*

LEARNING ACTIVITY 26

TOPIC: Was there a Russian Enlightenment?

BACKGROUND:

The correspondence between Voltaire and Catherine the Great reveals some important insights into the historical, intellectual, and cultural life of post Petrine Russia. These letters of correspondence between Voltaire and Catherine II of Russia are primary source documents of historical value in analyzing Voltaire's viewpoint of Catherine and her "enlightened" foreign policy of territorial ambition. The letters are also the expression of some of the Enlightenment ideas of Voltaire.

OBJECTIVES: Students will be able to:

1. analyze primary source documents (letters) for their historical content references
2. identify Enlightenment ideas as expressed by Voltaire and Catherine in these letters
3. discuss implications of their correspondence upon foreign policy in the 18th century Russia
4. Cite primary source references of Voltaire's influence on Catherine's policies
5. Describe any references to Enlightenment thinking expressed in the reading

LEARNING STRATEGIES:

1. Distribute handout 26.1
2. Students will answer the following questions:
   a. Identify excerpts from the letter which indicate Voltaire's opinions for feelings about Catherine II
   b. Why did Voltaire support Catherine's war with the Turks?
   c. What can you discern/discover from the letter about the Turks, Venetians, and the Greeks?
   d. What references in the letters show that an "enlightenment" point of view should be expected from Catherine II in eventually dealing with the Turks?
3. Distribute handout 26.2
4. Students will answer the following questions:
   a. What does handout 26.2 reveal about Voltaire's opinion of Catherine's abilities?
   b. What does Voltaire's reference to Poland and Bucharest mean?
   c. Why would Voltaire comment about temperature?
5. Students will answer the following comparison questions:
   a. In comparison to handout 26.1, what is your analysis of Catherine's foreign policy towards the Turks?
   b. In comparison to the handout 26.1, how does Voltaire change in his description of the Greeks.
   c. Describe the personality of Catherine. Do any of her personality traits demonstrate that she is "enlightened"?
   d. Describe Catherine's foreign policy for the territorial growth of Russia as seen by Voltaire
   e. Which of the following Enlightenment ideas do you see expressed in these letters: questioning of traditional values, individualism, human progress for everyone, gathering of scientific evidence, free use of reason.
   f. What do you think letters reveal about historical events that text books and encyclopedia's do not?
   g. Was Catherine II influenced by Voltaire's enlightened thought?

APPLICATION:

1. Pretend you are Catherine II and write a response to Voltaire's letters.
2. locate all of the place names mentioned in these letters by printing their names at the appropriate location on the map.
3. Research the "Greek project" foreign policy of Catherine II. Report to the class.
4. Since Voltaire and Catherine never met, write and perform a skit about an imaginary first meeting.

Submitted by George Giatrakis

HANDOUT 26.1

LETTER I

To Catherine II, Empress of Russia. Ferney. July, 20, 1770.

Madam,

Your letter of June 6, which I suspect a new style, shows me that Your Imperial Majesty is taking pity on my passion for her. You provide me with consolations, but you also inspire me with fear so as to keep your worshipper in suspense. My consolations are your victories, and my fear is that Your Majesty will make peace next winter.

I believe the news from Greece occasionally comes to us by way of Marseilles a bit sooner then it reaches Your Majesty through couriers. According to this news, the Turks have been beaten four times and all of the Peloponnesus is yours.

If Ali-Bey has indeed seized Egypt, as people say, that means two large horns snatched away form the Turkish crescent. And the star of the north is certainly much more powerful than their moon. Why then make peace when you can extend your conquests so far?

Your Majesty will tell me that my thinking is not sufficiently philosophical and that peace is the greatest good. No one is more convinced than I of this truth, but let me ardently hope that this peace will be signed by you in Constantinople. I am persuaded that if you win one rather decent battle on either side of the Danube, your troops will be able to march straight to the capital.

The Venetians must certainly use the occasion to their advantage; they have vessels and some troops. When they took Morea, they were only aided by the diversion of the Emperor in Hungary. Today they have much more powerful support. It seems to me this is no time to hesitate. Mustafa must ask your forgiveness and the Venetians must ask you for laws.

My fear is still that the Christian princes or so-called are jealous of the star of the north. These are secrets which I am not permitted to fathom. I fear, in addition, that your finances will be put in disarray by your very victories, but I believe those of Mustafa are in greater disorder because of his defeats. It is said that Your Majesty is floating a loan with the Dutch. The Padishah Turk will not be able to borrow from anyone, and this is another advantage Your Majesty has over him.

I pass from my fears to my consolations. If you make peace, I am very sure that it will be a very glorious one, that you will hold on to Moldavia, Walachia, Azov and the navigation on the Black Sea, at least until Trebizond. But what will become of my poor Greeks? What will become of the new legions of Sparta? You will doubtless renew the Isthmian games during which the Romans assured the Greeks of their freedom by public decree, and this will be the most glorious act of your life. But how can the strength of this decree be preserved if no troops remain in Greece? I should like moreover, for the course of the Danube and navigation on this river along Walachia, Moldavia and even Bessarabia to be under your control. I do not know whether I am asking for too much or not enough. This decision and whether to have a medal stamped eternalizing your successes and good deeds will be up to you. Then Thomyris will be transformed into Solon and will make her laws complete wholly at her leisure. These laws will be the finest monument in Europe and Asia, for in every other state they are created after the event like ships being calked after they spring leaks. the laws are innumerable because they are created according to needs that constantly rearise. They are contradictory since these needs have always changed. They are very poorly drafted because they have almost always been written by pedants under barbaric governments. They are like our cities which are built haphazardly and irregularly and jumbled with palaces and huts in narrow and tortuous streets.

Finally, may Your Majesty provide laws to countries within a distance of two thousand leagues after you have boxed Mustafa's ears.

These are the consolations of the old hermit who will be filled, until his dying day, with deepest respect, the most legitimate admiration, and limitless devotion for Your Imperial Majesty.

—Richard A. Brooks, *The Selected Letters of Voltaire* (1973)

HANDOUT 26.2

To Catherine II, Empress of Russia. April 20, 1773

Madam,

Your Imperial Majesty is now more than ever my heroine, and far above majesty. What! in the midst of your negotiations with Mustapha, in the midst of your new preparations for thoroughly defeating him, when half of your genius must be directed towards Poland and the other half towards Bucharest, you possess yet another genius who knows more than the members of your Academy of sciences, and who deigns to give my engineer the lessons he expected to receive from them! How many geniuses have you then ? Have the goodness to confide this secret to me. I do not ask you to tell me whether you are going to besiege Adrianople, which is very easy to take, while the Austrian troops seize Servia and Bosnia. Such secrets are no more within my competence than the return of your knights-errant. I content myself with laughing when I read in one of your letters that you want to keep them for some time in your dominions to teach your provinces fine manners.

The vaulted doorway built on the ice, and remaining on it for four years, appears to be the miracles of your reign, but it is also a miracle of climate. I doubt whether such a monument could be erected in our cantons. As for the water-felled bomb, I think it would burst in a heavy frost, just as in Petersburg.

It is said that the alcohol thermometer has marked fifty degrees below freezing point in your residence this year. We Swiss would perish if the thermometer fell here to twenty: our greatest cold is fifteen or sixteen, and this year it did not fall to ten.

I flatter myself that your bombs will burst henceforth on the heads of the Turks, and that Prince Orlov will build arches of triumph, not on the ice, but in the Atmeidan of Istambul, and it is then that you will bring to life in Greece a new Phidias and a new Miltiades.

I think that Algarotti is mistaken if he says that the Greeks invented the arts. They perfected some of them, and that fairly late. There was in fact an old proverb that the Chaldeans had taught the Egyptians, and that Egypt had taught Greece. The Greeks became when the Phoenicians came to trade in their country and to build of the Egyptians. Another proof that the Greeks were not of a highly inventive turn of mind is the fact that their first philosophers went to India for instruction, and that even Pythagoras learned geometry there.

Thus, it is that foreign philosophers already come to take lessons in Petersburg. The great man who prepared the paths on which you are walking, and who was the precursor of your glory, said very rightly that he arts encircle the globe, and circulate like the blood in our veins. Your Imperial Majesty appears to be obliged to cultivate today the art of war, but you do not neglect the others.

Theodore Besterman, translated and edited, *Selected Letters of Voltaire*